Vera Effigies Gulielmi Ramesy
Medicinæ Doctoris et Medici Regis
ordinarii Carolo IIdo

INDVSTRIA VINCIT

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ΕΛΜΙΝΘΟΛΟΓΙΑ.

OR,

Some Physical Considerations of the Matter, Origination, and several Species of

WORMES,

Macerating and Direfully

Cruciating every part of the Bodies of Mankind, of all Ages and Constitutions; whereby it doth probably appear to be an Epidemical Disease, Killing more, then either the Sword or Plague.

Together with their Various Causes, Signs, Diagnosticks, Prognosticks, the horrid Symptomes by them introduced, as also the Indications and Method of Cure.

All which is Medicinally, Philosophically, Astrologically, and Historically handled.

By WILLIAM RAMESEY, Doctor of Physick, and Physitian in Ordinary to His Majesty CHARLES the II.

Pro Captu Lectoris, habent sua fata Libelli.

LONDON, Printed by *John Streater*, for *George Sawbridge*, dwelling on *Clerken-well Green*. 1668.

MVSEVM
BRITAN
NICVM

4 B 4

The Epiſtle.

TO THE

Right Worſhipfull,

And his moſt honoured Friend and Kinſman,

Sir *Roger Burgoyne*

Of *Sutton* in *Bedford-ſhire*, and *Wroxall* in *Warwick-ſhire*,

Knight & Baronet;

The truly virtuous, and unfeigned Lover of all Arts and Learning.

ὑγιαίνειν καὶ εὐπράττειν,

SIR,

IT was not my Wifes Conſanguinity with you; but your own Innate vertues and worth, that caſt me on this Anchorage.

Dedicatory.

I can't think this small Present worthy your Acceptance; However, I have thrust through the Press to beg that Favour: And I hope, notwithstanding my rude intruding it on you without notice, you won't refuse (which will be a farther Ingagement on me) what comes Humbly, Sincerely, and Cordially from him, who unfeignedly, and (San's Complement) is intirely

SIR,

As your most Humble, and truly Devoted Servant, so the unworthiest of your Debtors and Honourers.

A

A Præmonition.

'TIS exceeding pleasant to see how every one abounds in his own Sense, according to the Dimentions of which is their Knowledge, it passing through the Senses, as Pipes or Channels; whence their Judgements become generally præcipite, proceeding rather from the Analogie of things with themselves, then universe, being grounded rather on the Principles of their own Fansies and

Conceits, than on thoſe of Nature. Whence that Saying of Phyſitians is verified, Non a peritia, ſed ab ornatu & vulgi vocibus habemur excellentes. *And that Monſter* Opinion *is become Supream Lord and Ruler of the World: It being come to that paſs, that,* Ut Deus, ſic Medicus, ab omnibus, poſtremo cognoſcuntur, etenim non niſi in extrema neceſſitate coluntur. *They ſeldome are acquainted with the Phyſitian, or GOD himſelf, till the laſt gaſp; any thing ſerves turn till then: Nay, even ſuch as make the greateſt outward ſhew of Godlineſs, do in this particular, moſt groſly erre, and reſiſt the Ordinance of GOD, who, notwithſtanding, he hath ſent Phyſitians among them, they will, even to the loſs of their Lives, make uſe of Women,*

Illiterates,

Illiterates, and intruding, bold, confident Empericks, who, if they perform any Cures, is but by Accident, and not being able to give a Reaſon for their Actions; and therefore, for the moſt part, muſt needs be miſtaken, ſince the ableſt Phyſitians may be ſo, in ſome Caſes.

But 'tis no wonder to me, that ſome perſons of quality, and in other matters, wiſe men, ſo frequently make uſe of ignorant Chyrurgions & Empericks, that can but brazen it out with them, ſuh men are of late become as great admirers of Sthimaticks, and Enthuſiaſts in Phyſick, as lately they were of the ſame in Divinity; as if Ignorance and Impudence were the only requiſite for a Phyſitian.

But I ſhall add no more now, ſince the ſubſequent Diſcourſe will ſuffi-

ſufficiently evince the neceſſity of ſuch as are indeed worthily termed Phyſitians. It is only an Eſſay, wherein it doth probably appear, that not only all Ages, from the Womb to the Tomb, as well as Sexes and Conſtitutions, may be macerated with Worms; *but alſo that they be ingendred in every part of their Bodies, and that more die by them, under the notion of Feavers of all ſorts, Pleuriſies, and moſt other Diſtempers, then either by the Sword or Plague. Which I daily perceiving, and that few, either* Phyſitians *or* Patients *ſuſpect theſe grand Deſtroyers of mankind, occaſioned me to put Pen to Paper, and printed it when I had done, to pleaſe my ſelf; but it was not to Anſwer the Importunity of Friends.*

Although it be Calculated chiefly

for the Meridian of Worms, *yet a diligent Reader will find, in moſt particulars, it indifferently anſwers, or ſerves for the diſcovery of moſt other Diſeaſes, eſpecially the* Scorby, *another Epidemical Malady.*

Beſides thoſe three ſorts in the Bowels, Lati, Teretes, *and* Aſcarides, *which are only mentioned by Authors, both Antients and Neotericks, you will find multitudes of others, of ſtrange forms, poſſeſſing the very vitals, Brain, and all the other parts of the body.*

I have ript them all up, as neer as I can, with their ſeveral various Cauſes, *hyperphyſical and phyſical, general and particular, inward and outward, neceſſary and non-neceſſary, innate and adventitious, natural and hereditary, evident and remote, proximate, antecedent, and continuate,* &c. *with their ſeveral Signs,*

Diagno-

Diagnosticks, *and* Prognosticks; *also their* various and horrid Symptomes *by them introduced* (Nam Terribilia Immania, Dira & terroris plena, sunt Symptomata quæ quotidie ex vermibus oriri Conspicimus) *with their* Indications *and* Method of Cure.

Wherein I take the liberty, now and then, for my own pleasure, a little to expatiate, and digress; yet all along, have more respected Matter, than Words, Nam verba propter Res, non Res propter verba, *and therefore I considered,* Quid scribere, quam quomodo; *rather what, then how: Well knowing, that he who is conversant about Matter, many times, neglects Words; and they that excell in the Art of Speaking, have most times, no profound Learning at all.*

And

and to say truth, Non eſt ornamentum virile Concinnitas. *Is not a fine praiſe for a man to have words, and ſometimes full and great, and yet his matter empty? Whence it is, ſo many Books have ſuch large Bodies; but when we look narrowly into them, we find them without Souls. And indeed, ſince* Multo melius ex Sermone, quam Lineamentis de moribus Humanum Indicamus; *nothing more diſcovers a man's genius, then his Writings; you will find I have laid my ſelf open, and turned as it were, my Inſide outward; and therefore ſhall referr you to it.*

But one thing more I ſhall premiſe, touching my Illuſtration of ſome things, by the Teſtimony of the learned ſt Authors I have met with, which ſome narrow, low ſpirited,

as

as well as ignorant Detractors, that are better skil'd in Malice then Manners, account Theft, slighting such Writings, as Translations and Collections *; though these Momuses were never capable of either. In some places, I confess* Sumpsi, *but* Non Surripui; *it appears from whence I have taken any thing; for I still say, these are such a man's words, these are his, and yet it also appears another thing, then whence it was taken.*

There is not the tenth part of those I quote, Physitians; for the tenth part of those Physitians that ever writ of Worms; *and of these few that have, none in the way I go. The Method wholly is mine, and that is it that shews a Scholer only. I may safely say, I have injured no Author, but given every man his due. I tread an untrodden path, and*

for

for the moſt part, trace no one's ſteps that have gone before me; ſo that generally, my Quotations are not the tracts of ſuch, as treat on the ſame things; but only as it lead them to ſome other thwarting, and upon the by, and not directly in my Road.

Laſtly, I have mingled Sacra Prophanis; *but I hope, not prophaned: my Matter in ſome meaſure, lead me to it, or I had let it alone. What I have ſaid, I have ſaid, and ſo*

Farewell.

Plymouth,

Die Martis 1. *Decembris,* 1667.

ΕΛΜΙΝΘΑΟΓΙΑ.

Shewing Worms to be an Epidemical Evil, Killing more then either the Sword or Plague. And that, as every one is, or may be liable to them, it ought to be every ones care to prevent their malignity and cure their Direful Symptomes.

CHAP. I.

The Subject matter of the Discourse in General,

WORMS the Subject, and *worms* the Readers, and a *worm* the Author of this Book; which must all ere long, be swallowed up of Eternity and be worm-eaten; the Author himself and the proudest Reader as soon as the Book; we are inclosed but in mud-walls; and paper-walls are as durable, *What manner of persons therefore ought we to be in all holy conversation and*

godliness, looking for and hastening unto the coming of the Day of God?

Most *Physitians* treating of *worms* do rank them in the number of Diseases, and is vulgarly taken for a Disease, but very improperly. Some have disputed the point, whether it be a DISEASE or a CAUSE; many reduced it to the former, others rank it only under the later head. To enter into Controversie in this place, is not my intent; I shall only therefore, add this, that, since *worms* are properly to be reckoned among [a] *Preternatural things* as being in the body many times, if not at all times. And, although they may possess every part, yet are no parts of the body, nor cannot be a Disease *per se*: for this is an accident, they a substance; and though they be referred to a Disease because the natural disposition of the parts is thereby vitiated, and *Physitians* rank them among Diseases, and treat of them accordingly; yet properly, what we call the *worms* is not (I say) *per se*, a Disease, but rather a [*] Cause.

However, for the better and more clearer manifestation of what I aim'd at (*viz.* to shew, that (contrary to the phantastical opinion of the major part

[a] Non enim sunt partes viventes, sed toto genere preter naturam.

[*] As I have noted in my Manuel. Mediordium a Treatise not yet in print.

unt of the world) moſt people (if not all) of both Sexes, of all ages of man from de the Womb to the Tomb, are incident ſes to, and may be moleſted, and direfully bu tormented and cruciated, with ſeveral tre horrid and intollerable pains and moſt S I naladies, nay and death it ſelf, from t te *worms*; And, that infinite multitudes of nde people die by theſe *vermin* under the tro notion of other maladies, whilſt nei- ; ther the Patient nor *Phyſitian* is either inc enſible or dream of any ſuch matter; d a As alſo, that it is a material, if not the th *moſt* material enemy, a *Phyſitian* is to nes bend his whole force againſt, in almoſt ver every Diſeaſe: And although I am, in a , manner, herein, ſingular; having never s a met with any Author that makes theſe ug *vermin* of ſo generally an evil conſe- auſ quence (moſt, only treating of them as s in a Diſeaſe chiefly incident to Children, an and ſome few confeſs them to be ſome- ne times complicated with other diſtem- w pers) yet I doubt not but to the more ; rational, the truth of my Hypotheſis will be evinced) I ſhall treat hereof as or a * Diſeaſe chiefly. And that I may at the better be underſtood, I ſhall herein th follow this method, *viz.* to examine,

par 1. The Subject on which I am to

0

* Eſt enim morbus in numero, tota ſubſtantia præter naturam quemadmodum, *Galenus* teſtatur. *Lib. de Diff. Morb. & 14. Method. medend.*

treat, *viz. Worms*, The *Definition* an
Names in General.

2. *The matter and origination of them*
whence they are ingendred and of wha
humours.

3. *Their ſeveral Species and Kinds.*

4. *The ſeveral parts of the Body*
Man affected, or moſt incident to be mo
leſted by them.

5. *The Parties affected*, or what age
of man are moſt ſubject to them.

6. *Their Cauſes introducing them.*

7. *The divers ſigns*, *Diagnoſticks*
wherby they are diſcovered to be in th
bodies of men.

8. *The many direful Symptomes* thereb
introduced.

9. *The Prognoſticks* they preſage.

10. *And Laſtly*, *the Indications*, an
Method of Cure, with a Cautionar
Direction how to prevent and remed
thoſe direful evils by them occaſioned.

SECT. I.

Definition, Names, &c. In General.

I May therefore without many Amb
ges define them thus. *Worms are certa*
vermicular and creeping creatures, in t
wh

whole kind preternatural, ingendred in the Inteſtines and all other parts of the body, of a thick groſs, viſcid humour or matter, having a vital principle in it ſelf of its kind, ſtirred up and occaſioned of a quickning and inlivening heat by putrifaction, hindring the function of the Inteſtines and other parts of the body affected. They are by the *Greeks* in general termed ἕλμινθες, † ſo *Hypocrates* hath it. The Antients likewiſe call them Θηρία, i. e. [b] *Theras*, as the ſame * *Hypocrates*. The Latines call them *Lumbrici* in general, and *Vermes* which doth alſo denote *Earth-worms*: and by us here in *England*, *Worms*. For particular names of the ſeveral kinds, ſee beneath, *Chap.* 3.

† Aphor. Sect. 3. Aphor. 26.
[b] Ut quæ ferocius in corpore ſæviant.
* 6. Eid. Sect. 7. Sect. 6. & Sect. 1. Text. 3. & 4. De Morb. *Galeno*.

CHAP. II.

Of the matter and origination of Worms.

LEt us now inquire a little, of what matter theſe Vermin are generated. The Definition tells us of what they moſt uſually and moſt commonly proceed, *viz. From putrid, vitious and groſs, viſcid, corrupt matter of what nature ſoever, having a vital principle in it ſelf apt for generation.* And although ſome opine their origination is only from crude *Pituita* or *pituitous* humours; denying aduſt or cholerick humours can occaſion them, oppoſing their bitterneſs both to putrifaction and their production; yet, it is evident they are ingendred not only of theſe, but of all and every humour, ſince there is no humour but is ſubject to putrifaction, *Et omne putridum ex ſe & ſua natura generare vermes*: The aduſt and cholerick, as well as the flegmatick: but not ſo frequently; and the curious may obſerve that worm-wood and the bittereſt herbs (as alſo Vinegar) do produce a ſort of worm, according to the quality, nature and property of the matter or putrifaction whence they ariſe.

riſe. So that as in the Μακροκόσμῳ, we ſee Silk-worms to proceed of Mulberry-leaves; ſeveral ſorts of Flies, of ſeveral ſorts of Muck and Carrion; Bees of the carcaſs of a Calf, Waſps of an Horſes; and innumerable other ſorts, of all kinds of Fruits, herbs of putrid matter; and that the Earth alſo produces various, and monſtrous Creatures by divers putredinous matters in the Caverns thereof, as Dragons, Serpents, Toads, Spiders and innumerable Inſects, of ſeveral forms, various colours and magnitudes, from a various mixture of a moiſt, virulent, viſcous and ſlymie fæces joyned with a putrid heat agreeable to its own nature: So that if the matter be one, the production will be likewiſe one, if different, divers generations are occaſioned. Even ſo in the Μικροκόσμῳ, according as the humour putrified in us is either ſimple, or compound, Hot, Cold, Moiſt, Dry, Bitter, Acide, Sweet, *&c.* and the part affected is diſpoſed as to it's degree of heat or moiſture, various * kinds of *worms* are ingendred in us? In the ſubject matter where I ſay like as in the Macrocoſm.

* As in the next Chapter doth appear.

And this muſt needs be ſo, ſince the Reaſons and Cauſes of any Inſects in

Of the matter and origination of Worms.

Humane as well as other bodies, are as antient as the Creation it ſelf, every thing producing a ſeveral Creature, according to the nature and diſpoſition of the matter. *Cauſa enim efficiens Calor putredinis eſt, is enim in materia diſpoſita* Ψυχικὴν θερμότητα & ζωϊκὴν ἀρχὴν, † whence it is moſt certain, that Children abounding with *vitious humours, being the material Cauſe*, and have a moiſt kind of heat, or *a putrid heat joyned with moiſture, which is the efficient cauſe of worms*, muſt needs moſt abound, and be much moleſted with theſe vermin; and adult leſs, by reaſon their heat is more acute and their moiſture leſs: But why ſo many of the Learned, and *Sennertus* that moſt laborious *Neoterick* ſhould conclude that ſuch as are adult are not at all moleſted with *worms*, I know not, ſince there is no age nor conſtitution exempt from putrid humours at one time or other; as will be ſhewed beneath.

† *Ariſtot.* in 3. De part. Animal. Cap. 11.

c Qualis cum ſit in pueris hon mirum eſt in illis ex his cibis vermes naſci, è quibus in adultis, qu orum Calor eſt acnor nulli na ſcuntur.

Beſides theſe humours, *worms may*, ſometimes, *be ingendred of the very Chyle and Aliment of the Body*, being mixed with putrid and excrementitious humours; eſpecially in ſuch bodies as have not a good digeſtion, and in whom

he meſeraick veins are deficient in their attractive vertue, and in ſuch as eat or drink immoderately, before the former ſuſtinance be concocted: For, thus the Crude and half-digeſted Chyle, being mixed with what is well maturated, deſcend both into the Inteſtines for want of being duly attracted by the meſeraicks, and ſo mixing themſelves with the excrements, putrifie,; and, by the heat of the place, are converted into theſe Animals.

Again, *they may have their origination in us by contagion, from certain animated effluviums, or vermicular atome-like Corpuſcules or Ferments which flow out of groſs, corrupted bodies, and fly through the Air, whereby they are communicated to bodies capable of, and fitted to receive ſuch impreſſions; and ſo by their evil and venemous ferment, are inſerted*; which many times, ſo lurk in the blood and humours (as I ſhall ſhew * beneath) that they occaſion ſtrange diſeaſes and ſymptomes, and that ſuch, as as few *Phyſitians* take notice of; but aſcribing them to other Cauſes, cauſe the deſtruction of their *Patients*, as commonly as may be, when if they did but conſider the ſtrange Fermental power of the animated Atoms

* Chap. 8

or

or vermicular Corpuſcules, how they, by little and little when once deſeminated, infeſt, firſt the whole maſs of Blood, next, the Bowels, and afterwards the inmoſt fibers of the whole man, altering the Conſtitution, and converting both blood and humours into their own bad temper and nature, they might do much more good.

For although the ſeeds of ſeveral Inſects, are, by the power of our ſpirits ſubjugated, which are imbibed in our blood by the Air, our Diet, &c. and ſo not able preſently to ſhew themſelves; yet upon any diſorder or diſeaſe they do moſt effectually.

I know I ſhall meet with many find-faults for this tenet, being not common. But ſuch I ſhall referr to their own eyes to juſtifie what I ſay, if they will take but the pains to view any corrupt blood with a * *Microſcope* when it is cold, or Wounds, Ulcers, or any ſore, Bubo's, or Botch, where they ſhall plainly perceive innumerable vermines; And then I doubt not but they will be of my mind, and endeavour to do more effectually, what I aim at in this Eſſay, *viz.* To put both *Phyſitian* and *Patient* in a Jealouſie, on any Diſtemper, that

* By which Inſtrument fitted with glaſſes at each end, the ſmalleſt mite will appear in that magnitude as you may diſcover every part thereof.

worms

worms * are the original Cause; especially in those that have any thing of Fermentation or Putrifaction. And truly, I think I was hardly ever deceived in this particular.

* The *Scorbie* may be also an Epidemical a Cause.

I could instance in above Threescore several Patients in the year 1656. both of old and young, of both Sexes, of all ages and strengths that I observed, had, that, then almost Epidemical Disease the *Dysentery*; and all by reason of *worms*, most of which never mended with the rational progress of that direful Distemper, till I gave them that which kill'd the *worms* or brought off the Helminthick matter.

The like I could say of some in the *Measles*, *Small-pox*, *Convulsions in Children*, *Feavers* in both young and adult, as well before, as since that time, that were to admiration cured, even beyond all hope (when no methodical course would in the least, make the Distemper stoop) by fighting against the *worms* only.

As it hath been therefore, ever since, my custom, in all Diseases, chiefly to suspect *worms* to be at the bottome (knowing what horrid mischief hath been done for want of this suspition, the prevention

tion of which, being the only cause of my writing this Tract) So also I advise thee, since I have seldom failed of success in that course of Cure.

So that then the Sum is, That *worms* may be ingendred and have their origination in Humane Bodies by animated Effluviums, Chyle, all and every humour, and that of divers forms, shapes and natures, according to the nature and property of the matter or putrifaction whence they have their origination. And so much the more pernitious are they as the putrifaction is more virulent.

CHAP. *III.*

Of the several Sorts and Kinds of Worms.

LOok how various the matter is, and so various and different must likewise the Species be. Many of the *Antients* and *Neotericks* have written confusedly of them, and neither agree among themselves touching their Description nor Number.

† Lib. 3. Aph. Aphor. 26. † *Hypocrates* speaks only of two, στρογγύλαι, & ἀσκαρίδες, giving them the name

name of ἕλμινθες in general, whence it is much controverted by ſome, whether there are any more ſorts; and that the rather, becauſe our *Latin Hypocrates*, * *Aurelius Cornelius Celſus* mentions alſo no more, *viz. Lati* and *Teretes*, giving this reaſon why *Hypocrates* mentioned not thoſe flat worms, *Becauſe they agree with no determinate age*, nor peculiarly belong to any; his buſineſs here, being to name every Diſeaſe incident to each Age; and ſo *Galen* endeavours to excuſe him, becauſe (he ſayes) Youth are not troubled with them (of whom in the afore-quoted *Aphoriſm* he was ſpeaking) but rather the adult: But the contrary is apparent to every diligent obſerver; nay, and *Hypocrates* himſelf in another place (*viz.* 4. *De Morbis*) or whoever elſe was the Author of that Book, is of opinion, nay, and poſitively concludes, Youths may be affected with *Cucurbitini*.

* Lib. 4. De Re medica Cap. 17.

Whence, ſome have made three kinds, adding that of *Celſus* which *Hypocrates* omitted, according to that of † *Ariſtotle*, who reckons up three ſorts, and ſo doth *Galen* in his Comment on that *Aphoriſm*, *viz.* 1. *Teretes* (which are thoſe *Hypocrates* calls στρογγύλα,) are moſt

† Lib. 5. De Hiſt. Animalium, Cap. 19.

moſt common and like unto *Earth-worms*
2. *Lati* (mentioned by *Celſus*) are a ſor
of long *flat worms* and more rare: 3. *A*
ſcarides which are a *ſmall ſlender ſort o*
worms as ſmall as hairs ſome of them
white, and as *Riverius* well notes, re
ſembling little bits of Thred; and ar
more frequently ſeen alſo then *flat*
worms.

Many of our *Neotericks* have adde
a fourth ſort, *viz. Cucurbitini.* Some
divide thoſe *Lati* or *flat-worms* into two
kinds, the one *Long*, the other *Short*
the former of which they make to be
Aſcarides, the later *Cucurbitini.* Some
again, will have *Cucurbitini* to be a di
ſtinct kind by themſelves. A Third
with [a] *Fernelius*, reſerve thoſe *Lat*
Lumbrici, which the *Greeks* call [b] *Tænia*
ſo a ſort of *Cucurbitini* denying that th
gourd-ſeed like worms are pieces of thoſ
flat-worms (as many affirm) but makes i
a kind. So doth *Amatus Lucitanus* refe
them to *Aſcarides*. And ſome againſt a
theſe, make a queſtion whether there b
any ſuch worms like the ſeed of Gourds
found in humane bodies. *Sennertus*, t
end the Controverſie, out of *Paul*
[c] *Æginetus* (who likewiſe took it from
[d] *Hypocrates*, or who ever elſe was th
Autho

[a] Lib. de partium morbis & ſymptomatis, Cap. 10.

[b] Tæniæ appellant quod vitiis & faſciis mulierum quibus capillum vinciunt ſimilis.

[c] Lib. 4. c. 18.
[d] Lib. 4. de Morbis.

Author of that Book) shews that *e Cucurbitini are nothing else but parts of those flat-worms, which when they are broken, resemble the seed of a Gourd.*

f Moreover those *Lati*, or *flat-worms* are of two sorts, which *Plato* and others describe, the longest of all other *worms* he sayes, (and so doth *Galen Comment in Aphorism, Hypoc. 26. lib. 3.* extending it self over all the Intrails) affirming (*Pract. Med. Lib. 3. Part. 2. Cap. 5.*) out of *Pliny, Nat. Hist. Lib. 11. Cap. 33.* that the first sort (which doth not so much resemble the seeds of a Gourd as the last) hath been bred in mans body of *g three hundred foot in length, and sometimes more*: And I my self have been credibly informed by several wise men of known Ingenuity yet living, that saw a worm voyded by a Souldier of the full length of his Pike, and one evacuated by a Youth six and thirty Yards long. But of the other sort the same *Platerus* sayes, he finds no such large

e Cucurbitinos enim vermes quod attinet, nihil aliud sunt quam partes *Lati Lumbrici* quæ quando abrumpuntur, singulæ cucurbitæ semini referre videntur.

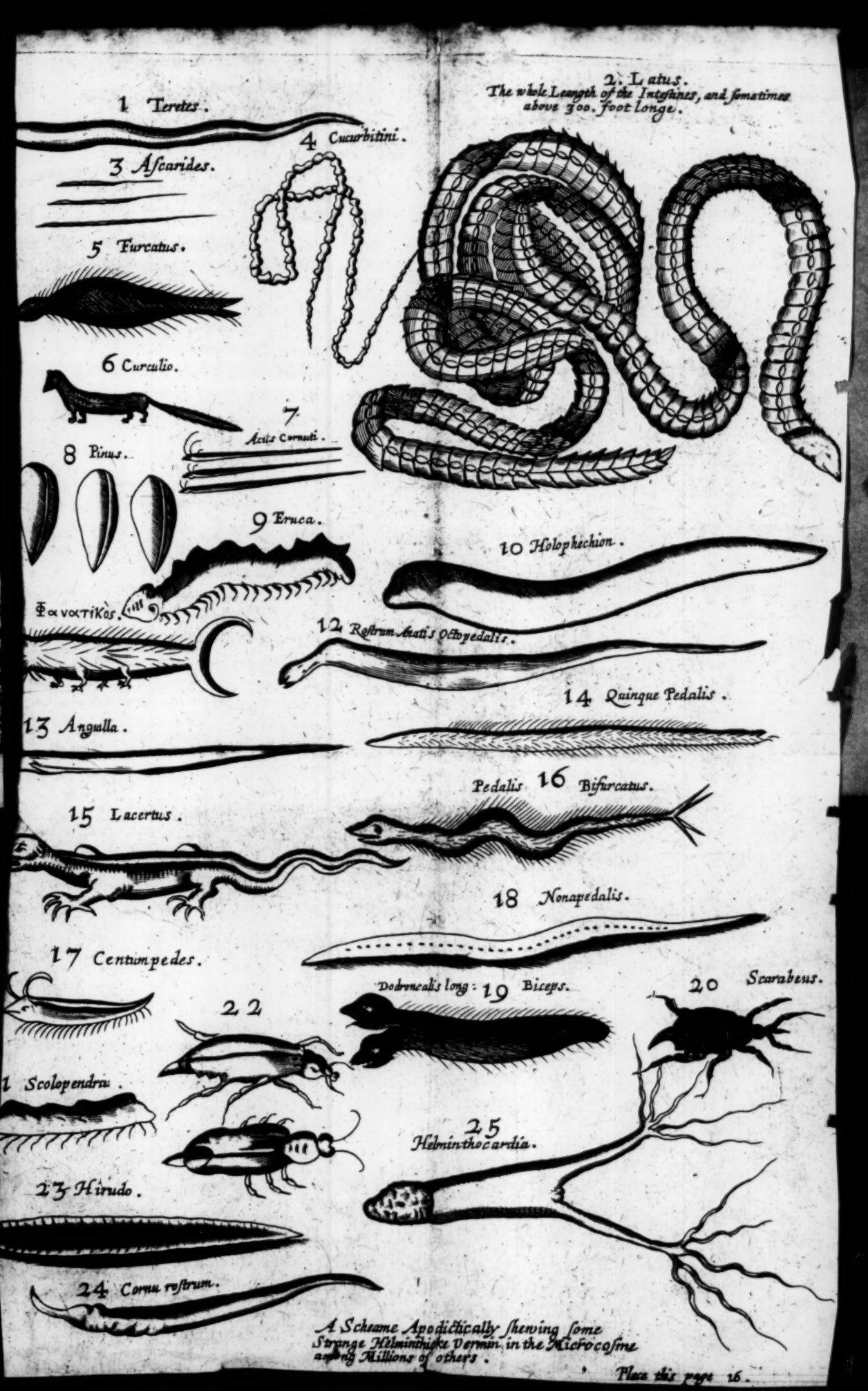
f unum, quod fasciam referat membraneam, intestinorum tenuiorum substantiæ similem, earum longitudinem adequantem, minime tamen uti illa, cavam. Sed digitum transversum latum quæ rectius *Tænia* intestinorum quam *Lumbricus latus* appellatur, cum nec vivat nec loco moratur lumbricus nec titillationes aut rosiones in Intestinis efficiat. *Alterum* vero genus lumbricorum numerum admittit & *Tæniam* illam ex portionibus multis cohærentibus & quæ obscedere invicem possint, *Cucurbitæque* semina quadrata nonnihil referunt, constitui dicit, hocque vermis genus proprii *Cucurbitum* nominari censet, quod rarius integrum, plerumque in frusta divisum excernitur.

g Ut qui Triennum sint pedum vel plurium.

Relation;

Relation : Yet *Conſiliator Diff.* 10
mentions one of ſeventeen foot lon
And I my ſelf had a Patient the ye
1657. a woman of above fifty years
age that voyded a *worm* of that ſo
moſt reſembling the ſeeds of a Gour
in links, of a yard and half long. *Gal*
affirms, *Loco Citato*, thoſe *Lati Lumbri*
† Prax. Med. lib. 10. cap. 9. to be ſeldome ſeen; and † *Lazarus R*
verius ſayes, one ſhall hardly rancount
in a mans whole Practice or life-tim
three or four ſuch examples. Now,
thoſe *Cucurbitini*, as the ſame *Galen* a
Riverius, as alſo *Hypocrates*, *Paulus A*
ginetus, *Sennertus*, and infinite othe
maintain, be only thoſe *Lati Lumbri*
broken in pieces, I may ſafely and tru
averr that they are as common, if n
more common then the other ſort
worms, as I have frequently obſerved
ſeveral Patients of my own, both o
and young, of both Sexes and dive
Conſtitutions. I ſuppoſe therefore th
mean thoſe *Lati Lumbrici* unbroken.

Again, many opine that thoſe *L*
Lumbrici are only a white ab-roded ki
of matter, ſtript as it were, off the
trals, and that through the length
them, which being ejected with
excrements and ſo broken into piec
appe



A Scheame Apodictically shewing some Strange Helminthicke Vermin in the Microcosme among Millions of others.

Place this page 16.

ppeared like unto the ſeeds of Gourds, t being ſeldom or never evacuated whole, therein confirming themſelves; hat it hath neither life nor motion, and nanifeſts it ſelf only to be meer mucous, ituitous matter, condenſed by the fri-idity of the Inteſtines, and thereby cir-umvolved and reſembles a *worm*. And et *Platerus* confeſſes thoſe *ground-like-orms move in it*.

Thus amids ſo many various and con-rary opinions, it is no eaſie matter to etermine which is the right and true Number; ſome make Five ſorts with *Petrus Foreſtus*; others Four only, with *Hypocrates* and the reſt, rejecting *Cucur-itini*. Yet the moſt rational maintain ut three diſtinct ſpecies of *Worms* uſual-y ingendred in mans body, eſpecially ne Intralls, 1. *Longi & Teretes*, 2. *Bre-ones & Cuburbitæ ſeminis effigie*, refer-ing *Lati* thereunto, 3. *Aſcarides & xigui*, as *Fernelius loco Citato* accompts; nd of thoſe they only treat.

But there hath been many ſorts of *orms* known to be found in humane bo-ies beſides thoſe, and that of moſt hor-id and ſtrange ſhapes. As 1. *Zacutus Lucitanus* tells us of a Patient of his who oyded a *black dead worm of a pretty length*

(t) Lib. 2. Prax. Admi-rand, Obſ. 31.

and thickness with the body all over hairy a small Head and a forked Tail. And

(2.) Lib. de Abditis, cap. 2.

2. *Benivenius* tells us of a *worm* that one vomited *with a red head round like a pease, and covered with hair like a Caterpiller, having four feet and tail like an half-moon.*

(3.) De simple Medicam 3. ex novo orbe delatorum, Cap. de verbena.

Likewise, 3. *Nicholas Monardus* speaks of a *worm* that a Lady evacuated *hirsute bigg, and above a foot long with a double forked tail.*

(4.) Lib. 4. de Med. Histor. mirab. cap. 26.

4. And *Marcellus Donatus* mentions one that vomited *a red worm of the length of a mans hand, having two crooked horns and an hundred feet, marching in a strange manner.* So

(5.) In Scholia observ. & lib. 9. de variis Capitis Doloribus.

5. *Forestus* hath a Patient affected with *a black worm in the shape of a Weesle.* In like

(6.) Observat. 4. ex observ. Commun. A. D. *Petro Pachequo* medico luna elensi celeberrimo.

manner. 6. *Riverius* writes of one that evacuated many *black worms of the bigness and length of a common or ordinary Needle, horned and friable, so that one might crumble them to powder between one fingers.* Likewise

(7.) In suo Philonio.

7. *Valesius De Tarant.* sayes, he saw some *worms* that came from a young man in *the form of Pine-seeds*, only bigger. Also the same afore-quoted

(8.) In obs. med. lib. 21. In Schol. obs. 26. So doth *Dodonæus* in annotat. ad Cap. 58 *Benivenii.* de abditis.

Forestus 8. tells us of one from the Testimony of *Henricus à Bra*, who vomited a *worm like unto a Palmer-worm.* Morever

(9.) Obs. 3. Cent. 3.

9. *Riverius* hath a Patient in his Observations, who ejected *a worm*

of a Cubit long, and of the thickness of a mans finger. So 10. *Widrus* writes of a fellow that voyded *a worm of eight foot long and somewhat more, with a kind of a horned mouth, not unlike the bill of a Duck.* Likewise 11. *Cornelius Gemma* tells us of a Wench that voyded *an Ele-like-worm, or resembling a Grigg,* generated in the *Colon.* And 12. *Fabucinus* speaks of one that expelled *a black worm, hairy, five foot long, and of the thickness of a Reed.* Likewise *Mortuus* Records 13. one molested with the Cholick to eject *a green four footed, Hirsute live worm, like unto a Lizard.* Such a like story is also mentioned by 14. *Martin Rup.* and *Fil.* Again 15. *Fallopius* speaks of *a worm all over hairy, black, having two heads, & Dodramalis longitudinis propulsus est,* as he rendreth it, *of nine ounces of length, or rather weight.* And 16. *Gesner* tells us of one that voyded by stool, *a worm like unto a Beetle, black, with long feet and horns.* Likewise *Guilielmus* 17. *Rondeletius* writes of a woman that expelled *a worm of two Cubits in length, like unto the worm called* Scolopendra, *having no eyes nor other part distinct*; the which he says (by reason of its rarity) he dryed and kept a long time. And the same afore-

(10) Lib. 4. De prestigiis Dæmonum Cap. 16.

(11.) Lib. 2. Cosmocrit. Cap. 2.

(12.) De Lumbricis Cap. 13.

(13.) Lib. 4. Cap. 4. & Cap. 19. Anast. morb.

(14.) In Demonst. Juditii de Dente auro, Adversus Respons. *Johan. Ingolstetteri Norimberg.*

(15.) In libro Secretorum.

(16.) Lib. 3. Epist. 94. & ejusdem operis lib. 1. pag. 22.

(17.) Cap. 17. De dignoscendis & Curandis morbis.

(18.) Loco Citato. quoted 18. *Foreſtus* ſpeaks of a wench who vomited *two Beetle-like-worms half as long as a mans finger, with two horns each of them on their heads, and tending to a reddiſh colour.* Alſo from the Teſtimony of *Henricus à Bra*, he writes of a perſon that voyded by ſtool, *a worm* (19.) Lib. de Peſte. *like unto a Horſe-leech.* So 19. *Johannes Hebenſtreit*, likewiſe tells us of *a white worm with a ſharp and horny noſe* (20.) See his Book Sect. 2. *found in a perſon.* And Doctor 20. *Edward May*, our Country-man (to come near home) hath written a Book of *a very ſtrange Worm, whitiſh, about a ſpan long, and the thickneſs of a mans finger, having towards the Tail, two branches, divided into divers fibers of a fleſhy colour, the Head bloudy, and in ſhape like unto Serpents or Snakes.* But Examples are infinite.

Wherefore, by what hath been ſaid it is manifeſt, that although thoſe Three Kinds only before mentioned, do moſt frequently moleſt the bodies of mankind: Divers others of horrid ſhapes and forms, may, and do oftentimes infeſt them, and are therein likewiſe ingendred, *Quemadmodum & in mundo magno fieri conſpicimus*, and according as the Matter and Cauſe is various and diverſi

diverſly diſpoſed, different and new Species are produced every day. So that as touching the number of the ſeveral Species of *Worms*, I muſt conclude them indefinite, and ſo deſcend *to the Parts affected.*

CHAP. *IV.*

Of the Parts affected.

IN the next place, according to our method, we are to ſpeak *of the Parts affected*, which are as many as the Species or Kinds. For, if the matter of *worms* be thick, groſs, viſcid, and putrid humours, joyned with heat and moiſture, and ſo quickned and rendred apt to receive a vital property; and if they be ingendred of every humour, (as you have heard) what part of the body of man can be free; * ſince there is no part wherein *material* and *efficient Cauſes* may not be abundant and predominant? whence, perhaps, [b] *Avicenna* concludes [i] *our bodies are ſeldome without theſe Cattle.* So that, (I ſay) the Kinds cannot be more numerous, then the *Parts affected.*

* Materia è qua vermes generantur in omnibus fere Corporis partibus reperiri poſſe.

[b] Fen. 16. Tract. 3. Ca. 1.

[i] Raro Corpus noſtrum eſſe ſine vermibus.

Many, notwithſtanding, make only the *Belly* and *Inteſtines* to be affected, ſpeaking of no other worms but *Teretes*, *Lati* and *Aſcarides*; or, as others accompt them, *Teretes*, *Cucurbitini* and *Aſcarides*. *Teretes* affect *the upper Intrails* and *ſmall Guts*, being therein generated. Whence, ſometimes, by the *Pilorus*, for want of food, or by ſome other occaſion, they creep into the Stomach.

Which hath occaſioned that great Controverſie among the Learned, whether they, or any other ſort of *worm* be generated in the Stomachs. *k Ariſtotle* denies it, whom *Duncan Libelius*, and many others approve and follow. *l Marcellus Donatus* is of the contrary opinion. So is *m Martin Ruland*, who illuſtrates it by an example in *Cent.* 2. *Curat.* 53. Alſo in *Cent.* 3. *Curat.* 94. And in *n Cent.* 1. *Curat.* 34. and 80. So doth *o Foreſtus* in divers places. And *Zacutus Lucitanus* p *Prax. Admirand.* As alſo q *Riverius*. And I my ſelf knew a man, who by drinking hard, vomited two *worms*, each of them a yard long and alive; and a Gentlewoman taken ſuddenly with vomiting, ejected a *worm* of a quar-

Whether worms are generated in the Stomach?

k 4. Metheor.
l Lib. 4. de Medica Hiſtoria mirabili. Cap. 26.
m Uxor *Georgii Mayr* premebatur lateris Infamatione, ac infeſtabatur vermibus in ventriculo genitis.
n Potiſſimum autem ventriculum arcebant.
o In obſervat. med. lib. 21. In Schol. obſ. 26.
p Lib. 2. obſ. 31. & 22.
q Cent. 1. obſervat. 28.

a quarter of a yard long; which no doubt, were bred in the Stomach. Besides, that *worms* may be ingendred in the *Stomach*, is farther evinced by [r] *Galen*, [s] *Gabuſinus*, *Hollerius*, *Braſavalus*, *Savanarola*, *Rondeletius*, *Theodorus*, *Priſianus*, *Petrus Aponenſis*, and others of Learning and Credit.

[r] Lib. 1. De locis affectis Cap. 5.
[s] Comment. De Lumbricis Cap. 13. Scholiograph. ad Cap. 54. Li. 1. Hollerii De Herbis Internis.

Thoſe that they call *Lati*, *& Faſciæ ſeu Tæniæ* extend themſelves through *the whole Intrails*, but *affect the blind Gut* and *Colon* chiefly, being ingendred in the Cells thereof, * ſome will have them ingendred in the whole Intrails throughout, eſpecially in the larger guts, *&c.*

* *Liddelius* and others.

Aſcarides affect *the moſt inferiour part of the great Gut*, or *Rectum Inteſtinum*, and the outermoſt *Sphincter* of the *Anus*.

Theſe are the ſeats and parts affected by the more common and ordinary *worms* which are more frequently found in our bodies. Yet, *that many, nay moſt, if not all parts of the body may be affected by certain vermicles*, as well as the *Belly* and *Stomach*, I have ſhewed juſt now ſufficiently; But for the more illuſtration of our Tenet, in this particular, I ſhall ſet down ſome inſtances from the writings of the Learnedeſt and moſt famous men.

To begin with the HEAD, S
t Avicen; as also *u Rhasis*: Likewis
x Nicholas: And, *y Foreſtus* gives an in
ſtance of one wickedly vext with th
head-ach, which no means eaſing, h
commanded the *ſutures* of his *Cranium*
ſhould be opened, whereupon, the *Chi*
rurgeon found on the *Dura mater* an *ill*
favour'd worm, which being removed,
his pain for ever after ceaſed. Nay, and
in the very BRAIN it ſelf, as may b
ſeen in thoſe Authors recited *z* by *Mar*
cellus Donatus. And in the NOSE, a
teſtifies *a Benivenius*, *b Cornelius Gem*
ma, *c Victorinus Trincavellus*, *d Ludo*
vicus Duretus, *e Fernelius*, moreover
f Foreſtus doth not only affirm it, bu
alſo to illuſtrate this truth, gives us di
vers examples, and aſſures us, he ſaw
g them with his own eyes, and after
tells us among the reſt, of a wench tha
voyded ſome from the h Noſtrils, of a
ſtrange ſhape, and different from what
ſhe ejected by vomit, and in *Obſerva*
tion 28. of the ſame Book, he mentions
ſeveral notable ſtoryes from the afore-
quoted Authors. And ſo alſo *i Za*
cutus Lucitanus gives us another inſtance
to this purpoſe. And, in the TOES,
as *k Alſaharavius*, *l Johannes Fernelius*,
and

t Lib. 3. Tract. 2. Cap. 3.
u Cent. 1. Cap. 9.
x Serm. 5. Tract. 7. Cap. 53.
y In Scholia obſerv. 2. li. 9.
z Loco Citato.
a Cap. 100.
b Coſmocrit. lib. 2. Cap. 4.
c De Curand. part. affect. lib. 9. cap. 11.
d In lib. *Hollerii*. De morbis internis.
e Lib. 5. De Part. Morb. & ſympt. cap. 7.
f Obſervat. med. lib. 2 1. In Schol. obſ. 26.
g Vermes quoq; è naribus projectos & nos vidimus.
h Rejecit etiam vermes alterius formæ per nares
i Lib. 2. Prax. Admirand. obſerv. 35.
k Tract. 7. Pract. Cap. 4.
l Lib. 6. De Part. morb. & ſympt. Cap. 10.

and the ſame *Lucitanus*. [m] That they may be ingendred in the EARES, is abundantly manifeſt from what *Galen*, *Diaſcorides* and *Ætius*, have written of *Calamint*, eſpecially when there are or have been Ulcers, Impoſthumes, and the like, without thoſe parts; [n] *Valeſius De Taranta*, and [o] *Fernelius* alſo, ſhew the *Ears* are likewiſe affected.

They infeſt alſo ſometimes the WIND-PIPE or ROUGH ARTERY, if we may believe the ſame [p] *Alſaharavius*, and [q] *Abynſoar*: And the ſame is confirmed by [r] *Antonius Muſa*, and [ſ] *Zacutus Lucitanus*.

Likewiſe the LUNGS, as [t] *Aloyſius Mundela*, and [u] *Fernelius* contend, ſo doth [x] *Benivenius*.

The BLADDER alſo may be affected, as the ſame [y] *Aloyſius Mundela*, [z] *Hieronimus Mercurialis*, [a] *Rhembertus Dodonæus*, and [b] *Jacobus Hollerius* note. Moreover [c] *Riverius* (as was before hinted) mentions one who voyded many *worms* by *Urin*, black, horned, and friable, alſo *Rondeletius* and *Argenterius* have examples of this truth.

In like manner the REINS, as [d] *Fernelius* contends; proving they may be therein generated: as alſo [e] *Hollerius*;

[m] Libro citato

[n] In ſuo Philonio.
[o] Loco Citato.
[p] Cap. de Tuſſe.
[q] P. Theiſis, Tract. 11. Cap. 3.
[r] Aphor. 79. lib. 4.
[ſ] Prax Admirand. lib. 2. obſervat. 36.
[t] Dialog. 4.
[u] Loco Citato.
[x] Cap. 77.
[y] Loco Citato.
[z] Lib. 1. Gymnaſticæ. cap. 7.
Gentilis in Com. P. 3. Tract. cap. 3.
[a] In Scholia Cap. 77. *Benivenii*.
[b] De Morb. Intem.
[c] In obſervat. Communicat. A. D. *Petro Pachequo* obſ. 4.
[d] Lib. 6. De Part. Morb. & Sympt. cap. 10.
[e] Libro Citato.

rius; and, I my ſelf had a Patient, who laboured under all the ſymptomes of an exulceration of the *Reins*, who was freed by a ſweet Clyſter, that cauſed a large evacuation of *worms*.

Some alſo have been known to void *worms* mixt with the Sperm.

The LIVER alſo hath been known to be affected, as atteſts *f Cornelius Gemma* and *Gabuſinus*.

Nay, the PERICARDION, and HEART it ſelf, is not exempt from theſe *vermin*; as may be ſeen in *g Meſues*, *Matth.* *h Caruax*, *i Vidius Junior* *k Johannes Helenſtreit*, *l Pedemont*, *m Daniel Sennertus*. But a Relation moſt wonderful we have nearer at home from Dr. *May*, who the *7th.* of *October* 1637. found, *in the left ventricle of the Heart* of one Mr. *John Pennant*, a young man of 21. years of age, a *worm* of about a ſpan long, of the thickneſs of a mans finger, having a red Head, of the exact ſhape and form of a Serpent or Snake; the body thereof white, and the skin pellucid and ſplendent as if it had been varniſht; divided towards the Tail into two branches or thighs, as it were, and of a fleſhy colour, of the length of a mans finger, eſpecially the right

f Lib. 2.
g Cap. de ægritudinibus cordis.
h Lib. 2. Cap. 28. De Conſut. Med.
i Lib. 7. De Curatione membr. cap. 1.
k In lib. De Peſte.
l Lib. 1. Secret. Scholiograph. ad cap. 29. lib. 1. *Hollerii* de morb. Internis.
m Pract. med. Lib. 2. Part. 4. Cap. 1.

right branch, which likewiſe was ſomething thicker then the left, yet not exceeding the thickneſs of a ſmall Gooſe quill, at the end of which branches, on each ſide, there ſtreamed forth five long fibers, ſtrings, or nerves, much longer then the branches, but ſhorter then the body of the *worm* it ſelf. Likewiſe [n] *Foreſtus* tells us of one from the Teſtimony of *Henricus à Bra*, who, for almoſt two years being miſerably macerated with a *pain of the Head*, was preſently freed by voyding a *worm* of a ſtrange ſhape.

n Obſervat. med. lib. 21. In Schol. obſ. 26.

The *Muſclely parts of the Body* may be alſo affected, as is well obſerved by [o] *Scolgius*. And the very habit of the Body, as [p] *Ætius*, and *Æginetus* [q] note, agreeing with St. * *Luke*.

o In his Epiſt. with others.
p Tetrab. 4. Serm. 2. cap. 8.
q Lib. 4. ca. 59.
* *Acts* 12. 23.

They may alſo poſſeſs the very Cutis and muſculous parts, notwithſtanding their motion, *Addrocantia* they may be termed when ſo, ſuch are frequently to be found in men and womens Noſes (and other parts too) if they were diligently ſought after; and if ſo, they will be found to dig their paſſage under and through the ſkin as Moles under and through the ſuperficies of the Earth; ſo that † many have been eaten to death with them.

† Muſſet Inſect.

In

In a word, not to insist on every part of the body in particular, in so clear a case; it being evident, there is no part can be said to be free of both the *materia*, and *efficiens*; So, I cannot see but that all parts, creeks and corners of the Body may be affected then, with these *vermin*. Let us therefore consider *The Parties affected*.

CHAP. V.

Of the Parties affected.

AS all Parts of the Body are affected, so all *Parties* and *Bodies*, all *Ages*, as well *old* as *young*; and Sexes, *Male*, as *Female*; and all *Constitutions* of mankind are herewith affected.

According to the Antients *r Hypocrates*, *ſ Galen*, *Ariſtotle* and *t Galen*, the age of man is divided into three parts, παιδία, ἀκμὴ, καὶ γῆρας, *Puerilis*, *Virilis*, & *Senilis ætas*; The *firſt*, or *increaſing age* is again ſub-divided into three, 1. *Infantia*, commencing at the firſt minute of his birth, and terminating at the ſeventh year of his age. 2. *Puericia*, commencing at ſeven, and ending at the fourteenth year,

r Lib. 1. Aphoriſm. Aphor. 13, 14.
ſ De vita & morte cap. 18.
t Lib. 2. De temperamentis. Cap. 2.

year, both of temperature hot and moist. 3. *Adoleſcentia*, from the fourteenth to the twenty fifth or thirtieth, of temperature the beſt, as [u] *Galen* contends.

[u] Lib. 6. De Sanitate tuenda cap. 2.

The middle-age *Ætas virilis*, wherein a man ſtands, as it were, at a ſtay, is from the twenty fifth, to the forty ninth; and is ſubdivided into theſe two, 1. *Ætas Juventus*, the flouriſhing ſtate of man for vigour and ſtrength, commencing at the twenty fifth, and terminating at the thirtieth: of temperature more hot and leſs moiſt, in ſome degree, then the former. 2. *Ætas Conſiſtens*, in which a man ſtands at a ſtay, beginning at the thirty fifth, and ending at the forty ninth: of temperature hot and dry.

Ætas Senilis, the decrepid, declining and laſt age, is, from the forty ninth, to the end of a mans life, it being the ſeventh and Clymacterical, and is ſubdivided into three Degrees, 1. ὠμογέρων the Spring time (as I may call it) or infancy of old age, commencing at the forty ninth, and ends at the grand Clymacterical ſixty three, fatal to moſt men; as, *Ariſtotle*, *Cicero*, *St. Bernard*, *Bocas*, *Eraſmus*, *Luther*, *Melanction*, *Sternitinus*, and infinite others; till which time a man is ſerviceable both in Church and

and State. 2. Is that wherein a man is indiſpoſed to the aforeſaid action, coveting a ſedentary and ſolitary life, commencing at ſixty three, and terminating at ſeventy, according to *Iſiodorus*, agreeing with that of *Moſes*, *Pſ.* 90. 10. After which, all is *Labour and Sorrow*, a burden to the fleſh, and an incurable Diſeaſe, ending in the grave, which is the third Diviſion, and termed *Dotage*, or *decrepid old age*, that is, generally it is ſo: but it doth not always (as to the leſſer) hold true in every man, ſome having more vigorous and healthful Conſtitutions then others; whence, we ſee ſome older at forty, then others at threeſcore; and ſome more extenuated at threeſcore, then others at ninty.

Or we may divide the ſeveral ages of man into † Seven. 1. That of *Infants* newly born. 2. Such as *breed Teeth*. 3. That of *Youth* to the fourteenth year. 4. *Qui pubeſcere incipiunt, vel, in fœminis cum menſes erumpunt.* 5. That of *young men and women* in ſtrength. 6. Their *ſtanding at a ſtay*. 7. of *Antient People* to their Death.

† With *Hypocrates* in his laſt eight *Aphoriſms*. Lib. 3.

Whereby the *frailty and vanity of the beſt of us is moſt obvious and perſpicuous* in this *tranſitory vile world*. For with

Rhodeginus 10. 61. 62. alluding to the even Planets, we may fitly compare ur *Infancy* with the *Moon*; in which e ſeem only to live and grow as Plants, nd abound with humours. The Second ge to *Mercury*; wherein we are un- er tuition, taught and inſtructed. The hird, to *Venus*; the time of Pleaſure, morous-Love-ſick toys, vanity; *&c.* he Fourth, to the *Sun*; the Summer-time f our lives, ſtrong, beautiful and flou- ſhing. The Fifth, to *Mars*; in which e ſeek Honour, Victory, and have am- itious ends, deſigning to accompliſh omewhat praiſe-worthy, or act what ay redound to our glory. The Sixth, o *Jupiter*; wherein we judge of our elves and others, of former actions, nd take an accompt of our times, arrive o the perfection of our Judgements, Underſtanding, Reaſon, *&c.* The Se- enth and laſt, to *Saturn*; the Winter of ur Days, wherein our Spirits, Lives nd Souls, are obfuſcated, overcaſt and louded, all fraught with a multitude of Cares, Sorrows, Fears and Anxieties, burthen to our ſelves, a trouble to o- hers, overſpread with innumerable Aches, Pains, Infirmities and Weak- neſſes, fit for no Society nor Imploy- ment;

* Which Sir *Walter Raleighs* Hiſtory of the World, and Dr. *Hackwel* in his Apology upon occaſion, like- wiſe recite from him though they name him not for their Au- thor.

ment; but only to keep our Heirs from inheriting our Poſſeſſions; which, by how much the greater they are, by ſo much the more is our end and diſſolution hoped and wiſhed for, even by thoſe which drew life and being from us; which is vanity in the abſtract, and a great evill, if not the greateſt. And this is the end of all our Labours under the *Sun*, or, that can be expected in this Vale of Miſery, and Ocean of Fears: wherefore, *David* might well exclaim

y Pſal. 39. 5. y *Mine Age is as nothing before thee; Verily every man at his beſt ſtate, is altogether Vanity.*

SECT. I.

Shewing that all Ages are ſubject to Worms

MY Aſſertion is as clear as the *Sun* at noon-day; I ſhall not therefore multiply words; but only mind you, that ſince the *material cauſe* of *worms* (as you have heard) is any corrupt humour; that all humours may corrupt; that the *efficient cauſe* is a putrid moiſt heat; that they may be ingendred of the very *Chyle*, are in the very *Blood* and ſollid, *Muſcley parts* of the body, as well

s well as the *Inteſtines*, and *Vitals*; and ſo may be communicated by *contagion om effluviums animated, or Atome-like rpuſcules or Ferments, flowing out of ody, corrupt bodies*, &c. There can be t very few, or none, of any ſort, or ondition of mankind, age, or comple-ion, which is not (ſometimes, through ertain accidents from without (which e ſhall ſhew in the next *Chapter* of auſes) or diſorders from within them-lves, either occaſioning Crudities, by bating their natural heat and radical umidity, or corrupting their Blood nd Humours) troubled with, and ex-poſed to *worms*, † as will appear be-eath more fully.

† Cap. 6. Sect. 2. Subſect. 1. memb. 1.

SUBSECT. 1.

hewing that Infants *from the Womb are moleſted with* Worms.

I Shall therefore only give you ſome inſtances from the teſtimony of the moſt Learned, to illuſtrate this Truth, nd that of every age, according to *Hy-ocrates* his Diviſion (before mentioned) nto ſeven; beginning with *Infants*. Now, although he doth not mention

worms, *Aphor.* 24. *Lib.* 3. where he re- cites the Diſeaſes incident to Infan new born, yet in *Lib.* 4. *De Morbis* h doth, or whoever elſe was the Autho of that Book, affirming, they are mo leſted with them even in the ver month, eſpecially with thoſe *Lati Lum brici* by reaſon of putrid Milk, the whic he ſayes, increaſeth as the Child doth by the corruption of the food it takes even till it is dilated through the whol Intrails. And ~z *Foreſtus* hath an in- ſtance of an Infant at *Delph* in *Holland* miſerably macerated with *worms*. Bu I ſhall not inſiſt on ſo choice a point.

~z Obſervat. med. Lib. 21. obſervat. 33.

SUBSECT. *II.*

That Child-hood *is incident to* Worms.

UNder *Child-hood* I comprehend al that time from breeding Teeth, to the ſix or ſeventh year of their age (which as to the exact time is not cer- tain, in ſome appearing ſooner, in ſome later; however the moſt uſual time is about the ſeventh or eighth Month after they are born; yet I have known ſome above a year old before there was the leaſt appearance of Teeth,) and theſe

are

e most frequently troubled with these
min. *a Gabusinus* tells us of a Girle
about two years old molested with
flat-worm. And *b Forestus* tells us
his own Sister, *Maria Foresta*, who
hile she was yet very young was much
mented with *worms.* And in *c* an-
her place, he mentions several Chil-
en affected with them, one whereof
s a Kinsmans Child of his of but two
ars old, that voided above forty
rms. I have known divers Children,
o my self, who voyded *worms* before
ey were a Twelvemonth old. And
Riverius hath an example of a Child
three years of age, troubled with
em in the Stomach and Intestines both;
kewise *e* he farther tells us of a Girle
the same age; in the same condition.
doth *f Martin Ruland* in several pla-
s, and in *g* another place, he instan-
s one of four years of age infested
ith *worms.* The same doth *h Riverius*:
like manner *Martin i Ruland* men-
ons one of seven years old, that voy-
d *worms* both by the mouth and stool,
hich corroded both the Stomach and
elly. But every house almost, we come
, affords us one, or more examples of
is ages being incident to *worms*, and

a De vermib.

b Observat. med. lib. 21. In Scholia Observ. 35.

c Observ. 32. Istius Libri.

d Observ. med. Cent. 1. obs. 18.

e Observ. 16. Cent. 2.

f Curat. Empiric. Cent. 2. Curat. 19. and Curat. 21. and Cent. 6. Curat. 19.

g Cent. 1. Cur. 52. and in Cent. 3. Curat. 21.

h Cent. 1. obs. 91. and Cent. 2. obs. 5. and in observ. com. A. Dom. *Simione Jacoz.* medico *Costensi* observ. 11.

i Cent. 1. Curat. 34.

k Aphor. 25. lib. 3.

notwithstanding [k] *Hypocrates* doth appropriate them thereunto: it is evident to need farther proof.

SUBSECT. *III.*

That the Third Age *of Man is inci to* Worms.

DID we not follow the m thod of *Hypocrates* in those *Ap risms*, this might rather be termed second age of mankind. Howsoev it serves well enough to administer casion to us, to shew that from Initiation, to our Dissolution, we m be tortured by these mortal enemi which is our main drift. The whi begins where the other terminated, a ends at the thirteenth, or fourteen year of our lives. And to this A

l Aphor. 26. lib. 3.

[l] *Hypocrates* doth particularly ascri *worms*; especially στρογγύλαι & ἀσκαρί

m Lib. 21. obs. med. obs. 26.

[m] *Forestus* illustrates this by an examp of one of eight years old, who w therewith molested, together with d vers færal symptomes and at length ev cuated at one time twelve *worms*, excee ing large and thick, as also more at a other time. Likewise *Alexander Ben*

dict

Foreſtus, [n] *lib.* 2. mentions a Wench of the ſame age, who by *worms*, was affected with the *Catalepſie*. And the ſame *Foreſtus* tells us of a Youth of nine years of age, macerated ſo with *worms*, that he lay in a languiſhing conſumptive condition, for three or four Months, feeling no pain, but only about his Navel, who voyding thoſe *worms*, recovered. [p] *Martin Ruland* alſo, inſtances one of ten years old, macerated with *worms*. And another of [q] eleven, as alſo of [r] twelve, likewiſe [s] elſewhere another, who was therewith alſo troubled with an *Epilepſie*, and yet again [t] one, from whence thoſe pains of the *Collick*, *Termina* in the Bowels, &c. In like manner [u] *Zacutus Lucitanus* hath a remarkable ſtory of a Boy moleſted with *worms*, and *Victorinus Trincavellus*, records ſeveral of the ſame condition. Alſo the aforenoted *Martin Ruland* ſpeaks of a Girle of fourteen years of age, tortured with *worms*. So doth [x] *Cornelius Gemma*, and I my ſelf have had many Patients under fourteen years old, macerated with theſe vermin, and divers not above eleven, affected with thoſe *flatworms*; as may be ſeen in the * *Obſervations of my Practice*: But I ſhall not inſiſt

[n] De Cur. morb. cap. 26.

[o] Obſ. 29. lib. Citat.

[p] Curat. Emper. Cent. 10. Cur. 37.

[q] Cent. 5. Curat. 29.

[r] Cent. 6. Curat. 3.

[s] Cent. 8. Curat. 13.

[t] Cent. 10. Cur. 6.

[u] Prax. Admirand. lib. 2. obſerv. 31.

[x] Lib. 9. de curand. morbis Cap. 11.

[y] Cent. 1. Curat. 31.

[z] Coſmocrit. lib. 2. cap. 2.

* A Book not yet condemned to be Printed.

insist longer on what none deni

SUBSECT. IV.

That the Fourth Age *of Man is prone* Worms.

EVery one, it may be, may not u
stand how far we extend t
Fourth Age of Man, which I sh
therefore limit thus, *Ubi pubescere in*
piunt masculi, & in fœminis cum men
erumpunt; *De quo hac notandum, qua*
vis Galenus *Docet pubescere Incipi*
Pueri post annum quartum decimum: T
men non unus est omnibus certus statuſ
Pubertatis terminus, propter Caliditatem
frigiditatem naturæ: Calidiores enim
tius, frigidiores tardius Pubescunt.
that in some, this Age may begin at t
thirteenth year, in some sooner, or in t
fifteenth, and in some later; but I co
fess, the most usual time is about t
fourteenth year, and continues till t
twentieth, including *Adolescentia*; when
perhaps, *Hypocrates* doth not, in all tho
Aphorisms wherein he is shewing t
divers particular Diseases more pec
liarly belonging to each Age, so mu
as mention *Adolescentia*, because th

re prone and incident to the ſame Diſeaſes, *Cum iis qui in pubertate ſunt.*

[a] *Foreſtus*, for the clearer manifeſtation of this truth, mentions one of eighteen, grievouſly moleſted with *worms*. [b] As alſo another affected with *Teretes*. [c] Likewiſe he writes of a young man tormented with theſe *Lati lumbrici*: [d] Moreover, he records a Lady much peſtred with *Aſcarides*. Alſo [e] *Amatus Lucitanus* ſpeaks of a Maid, who evacuated upward and downward, together with ſtuff as black as Ink, many *worms*. So [f] *Martin Rund* writes of one, of one and twenty years, troubled with theſe *vermin*, and of another of ſeventeen, a young man. [h] Alſo he hath one of two and twenty. Likewiſe [i] *Gabucinus* hath one of three and twenty. But every Author and Town is full of ſuch Inſtances.

[a] Lib. 21. ob. med. obſ. 27.
[b] li. 21. obſ. 34.
[c] li. 21. obſ. 36.
[d] li. 21. obſ. 37.
[e] Cent. 2. Curat. 41.
[f] Cent. 1, Curat. 80.
[g] Cent. 2. Curat. 35. and in Cent. 3, Curat. 93.
[h] Obſ. 50.
[i] Lib. 1. De vermibus.

SUBSECT. V.

That the Fifth and moſt flouriſhing Age *is not free and exempt from* Worms.

THat the moſt vigorous, ſtrong and flouriſhing age of mans life alſo (*viz.* from the twenty fifth, to the thirtieth, including *Juventus*) is no

leſs ſubject to be tortured and infeſt
with *worms* then the former, *Fore*
k illuſtrates by an example of tw
Likewiſe *l Felix Platerus* mentions o
above twenty, in whoſe Intrails, af
he was dead, was found an inn
rable company of *worms*, notwithſtan
ing all the while he lived, he ſeemed
be in health; *m* and *Martin Ruland* ha
an inſtance of a woman, of twenty ni
years of age, affected with *worms* in t
Stomach. Alſo he *n* ſpeaks of anoth
female of twenty ſix, in the ſame cond
tion. *o Riverius* writes of a young ma
miſerably cruciated with *pains in t*
Reins, that he evacuated by Urin, dive
ſmall *worms*. In like manner *p Fore*
records one whom he knew torment
with *Lue Venerea*, and almoſt cured, w
violently macerated with the Head-ach
by reaſon of a *worm* upon the *Dura ma*
ter. And *q Valeſcus de Taranta* cites
young man which laboured of an *Acu*
Feaver, that voyded *worms* by the *Ears*
And ſo the aſore-quoted *r Riverius* tell
us of a Citizen of *Montpelier* in *France*
of thirty years old in a *Tertian* that wa
freed thereof, by taking an ounce o
Aqua Benedicti, that cauſed him to eva
cuate a *flat-worm* of ſeven foot long

And

k Lib. 21. obſ. med. obſ. 34. and in obſ. 37.

l Obſ. med.

m Cent. 2. Curat. 53.

n Cent. 5. Curat. 94.

o Obſervat. Communi *A. D. Petro Pachequo* medico Lunellenſi Celeberrimo. obſervat. 40.

p In Scholia obſ. 2. lib. 9. De variis capitis doloribus.

q In ſuo Philonio.

r Obſervat. Communi. *A. D. Samuel Formio* Chyrurgiæ magiſtro. obſ. 12.

And *Johannes Jacobus Weckerus*, speaks of a woman of thirty five years old, who voyded a *worm* eighteen foot in length.

SUBSECT. VI.

That the Sixth Age *of Man, wherein he is at his ſtrength, is macerated with* Worms.

Hypocrates [ſ] doth not in the leaſt mention *worms* among thoſe other Diſeaſes he aſcribes to this Age, beginning at the 30.th, and ending at the forty ninth, *viz. Aetas Conſiſtens* and *virilis*; yet no leſs ſubject to *worms*, then the reſt; a remarkable example of his, is of that man of forty, which [t] *Zacutus Lucitanus* tells us of from the authority of *Ludovicus Nonnius*, a learned Phyſitian of *Antwerp*, who being for many days direfully tormented, and having taken divers Medicines, at length, by evacuating a *flat-worm* four Ells long, *Qui erat inſtar Taeniæ*, almoſt as thick as a mans thumb, was freed. And *D.* [u] *Theob. Cneulinus* tells us alſo of one of forty years of age, who having a ſwelling about his Groyn, and at laſt, breaking of its own accord, together with much corruption,

[ſ] Aphoriſ. 30. lib. 3.

[t] Prax. Admirand. lib. 2. obſ. 31.

[u] In ſuis obſervationibus.

corruption, there issued out three gre[illegible] *worms*, Likewise [x] *Forestus* hath an i[illegible] stance of a woman with Child, of th[illegible] same age, that at several times voyde[illegible] divers *worms* by her Navel. [y] *Erasm*[illegible] also hath a notable story of a man, [illegible] the same age, an *Italian* that had neve[illegible] been in *Germany*, and yet he spake th[illegible] German-tongue most eligantly, bein[illegible] as one possest by the Devil, notwith[illegible] standing was cured by a *Physitian* tha[illegible] administred a Medicine which expell'[illegible] an infinite number of *worms*, whereb[illegible] he was also, wholly freed of his know[illegible] ledge of the German-tongue: The ma[illegible] (he sayes) to his admiration he saw i[illegible] *Italy*. The same afore-quoted [z] *Luci-tanus*, tells us of a strong lusty fellow who having in his Groyn a great swel-ling, for at least two months together being launced by a *Chyrurgion*, there tumbled out two great round *worms*, with much filth. And in the very next *Observation*, he hath a poor woman who along time suffered great pain and torment in her Belly, *&c.* and all by reason of *worms*. Again, [a] *Benivenius* records a fellow of about forty years old, who for a long time was macerated with a most insufferable *pain of the Heart*, that

x Obs. med. lib. 7. obs. 35.

y In oratione.

z Lib. 6. Citat. obs. 32.

a Lib. de Abditis, cap. 2.

hat vomiting, with much flegmatick matter] a ſtrange kind of *worm*, did afterwards recover. And [b] *Wierus* writes of a Countrey Clown, who after a tedious *pain in his Belly*, voyded a monſtrous *worm*, and ſo was freed. And I my ſelf, not many days ſince, had a Patient of thirty nine years old, who at ſeveral times, voyded many *worms* of that kind which we call *Teretes*, by the injection only of an ordinary Clyſter. But I ſhall haſten.

[b] De Præſtigiis Dæmonum cap. 16, lib. 4.

SUBSECT. VII.

Shewing that the Seventh *and laſt* Age *of Man, is likewiſe incident to* Worms.

REaſon and Example do both evince us; that this laſt, declining and decrepid old age of man, *viz.* from the forty ninth year, to the end of his Days (including thoſe two parts thereof, *Senectus* and *Decrepidus*) is alſo frequently vexed with *worms*, notwithſtanding [c] *Hypocrates* doth not mention them among the Infirmities thereof, and if it be not controverted by divers, and denyed by many. For, antient and decrepid people muſt needs be incident to

[c] Aphoriſ. 31. lib. 3.

worms,

worms, since as the natural heat decays and consequently a due Consortion of the Aliment and Humours; so, Coldness and Crudities are accumulated and bound in all parts, and thus being farciated with the matter and seeds of *worms* and apt to putrifie, consequently they can never be free of them.

Neither is it my opinion alone, but the sollid judgement of many of the Learned, who have given us plenteous examples in this kind. [d] *Valescus De Taranta* attests he hath often seen *old people have worms*. Likewise [e] *Brasavorius* reports of a Patient of his, an old man of *above fourscore years of age*, which voyded above *five hundred worms*: and I my self had a Patient within two Months of full *fourscore*, a woman that voyded such a company of *worms* by a Medicine I gave her, that they were innumerable, and adjudged to be some thousands, of divers sorts and magnitudes, especially *Teretes* and *Ascarides*. And [f] *Riverius* tells us of a man of threescore years old, troubled with *worms*. In like manner [g] *Garrius Lopius, Scribit se vidisse matronam, per uteri Callum multitudinem vermium Ascaridum mag. expulisse, quæ postmodum dolore quo cruciabatur, liberata est.*

[d] In suo Philonio cap. 30.

[e] In Comment. Aph. 26. lib. 3.

[f] Obs. med. obs. 3. Cent. 3.

[g] De varia lect. cap. 13.

eſt. Alſo we [b] find one of *Seventy, voyding many worms.* And [i] *Gabucinus* mentions *an antient man, who evacuated a monſtrous black worm.* Likewiſe I have been credibly informed of a Gentlewoman *about Sixty*, that vomited a *worm* of a conſiderable length: But a Patient of Fifty I had, who frequently voyded by Seidge in links, that Cucurbitin-like worm, of a yard and half long. But, ſince this is ſo clear, and ſo commonly known; let us deſcend to the next thing promiſed, *viz. Cauſes.*

[b] In Cl. v. *Johanni Frant. Hildeſii* Comenienſi obſervationibus.

[i] Cap. 13. De Lumbricis.

CHAP. *VI.*

Of the various Cauſes of Worms.

AND now as touching the *Cauſes* from whence theſe Vermin ariſe, & are generated in our bodies, we are diligently to inquire; ſince it is in vain to think of Cures, till we have firſt conſidered the Cauſes; for thoſe Cures that Illiterates, Empericks, Chyrurgions, Apothecarys and old Women perform, who are ignorant of the Cauſes, muſt needs be imperfect and accidental: whence we may place a kind of neceſſity in the knowledge

ledge of the *Causes*, without which i is impossible, in a rational way, to pre vent or cure any the least Disease o Infirmity. For *k Physitians* think th Cure half effected, when the Cause i known; whence it is become a Proveri among us, and we may well add tha other, *l Take but away the Cause, and th Effect ceaseth*: wherefore I may wel conclude with *m Virgil*,

k Medici causa morbi Juventa, curationem esse Juventam putent.

l Sublata Causa tollitur effectus.

m 2 Georg.

Fælix qui potuit Rerum cognoscere Causas.

It is a most difficult thing (I confess) to be able to discern al the *Cause* of these *worms* whence they are, and in such variety; to say what the origination and primary Cause was. However I will gues as near as I can, and rip them all up from the first to the last, *General* and *Particular*; and, being guided by the Clew of my best Reason endeavour to extricate my self out of Labyrinth of Doubt.

SECT. *I.*

Of General Causes.

MY Division of *General Causes* may again be subdivided into *Hyperphysical* and *Physical*: *Hyperphysical* are from GOD

OD and his *Angels*; or, by his permission, from the *Devil* and his Imps, *Magicians, Conjurers, Witches*; of which order.

SUBSECT. I.

Of Hyper-physical Causes.

MEMBER. I.

GOD *a Cause and his Angels.*

EVery one that knows but † that GOD is, will confess he may be *Cause*, and is able to produce these ermin in us. For, *He that is* [n] *omnipot, or that* [o] *infinitely*, [p] *absolute*, [q] *efient*, [r] *perfect*, [s] *and Divine essence, that ply and freely doth all things, can cause seases, and particularly this. But GOD that omnipotent, infinite, absolute, efficient, fect and Divine essence, that can simply d freely, according to his good will and asure, will and act whatsoever he plea-h. Therefore GOD can cause Diseases, ich none but* Atheists will dare to deny.

† Heb. 11. 6.

(n) Gen. 17. 1. Psal. 115. 3. Matth. 11. 26. Ephes. 1. 11. Gen. 35. 11. Omnipotentia, excludit omnes defectus qui sunt impotentiæ seu posse mentiri, mori, peccare, &c. *Thomas Aquinas* 2. quest. 25. Art 34.

(o) Psal. 147.

Deut. 32. 4. Psal. 18. 30. Exod. 3. 14. &c. (p) Deut. 4. 34, 35. Josh. 3. 11. Ephes. 1. 5. 11. (q) For GOD is either absolute in efficiency, by which he can, will, and do more then he willeth and th, Matth. 3. 9. and 26. 23. Rom. 9. 18. or else Actual, by which ced he doth whatsoever he will, and hindreth whatsoever he will have done, Psal. 115. 3. Matth. 11. 26. Ephes. 1. 11. Gen. 17

Nam

1. 35. 11. (r) As, beſides thoſe Attributes, he is a Spirit, Joh. 4. Immenſe, Jer. 23. 23. 24. 1 King. 8. 17. Inconprehenſible, Pſ. 145. 3. Omnipotent, and yet not comprehended in any place, Pſ. 1 7, 8, 9, 10, &c. Eternal, Iſa. 40. 28. Rom. 16. 26. Immutab Mal. 3. 3. 6. Jam. 1. 17. He is again the moſt proper and perfect ving GOD, Deut. 5. 26. Pſal. 42. 2. The moſt abſolute, per and righteous Will, Epheſ. 1. 5. 11. He is moſt true in himſelf, De 32. 4. In his words. Joh. 17. 17. Pſal. 119. 142. and 147. 5. M good, Rom. 2. 4. None ſo immutably, infinitely and eſſentially g as GOD, no not CHRIST himſelf as Man, Matth. 19. 17. is likewiſe in the abſtract, *Love*, *Mercy*, *Patience*, *Goodneſs*, 1. Joh 16. Pſal. 116. 5. Pſal. 141. 8. Exod. 34. 6. *Moſt juſt* and *righte* Pſal. 11. 17. Rom. 16. 5. *Moſt Holy*, Iſa. 6. 3. Rom. 4. 8. *Moſt* fect, Matth. 5. 48. *Moſt excellent*, Exod 15. 7. Job 31. 23. *O* ruling, Deut. 4. 34. 35. To conclude, he is *moſt bleſſed*, Rom. 1. *Moſt infinite and glorious*, Iſa. 33. 21. Exod. 15. 11. *All in all*, Coloſ. 3 For as *Zanchius* well notes, , *In DEO nihil eſt quod non ſit ipſe Deu*

(ſ) And yet, you muſt know there are none of his attributes that or doth ſufficiently expreſs the infinite and ineffable eſſence of GO but helps only to our underſtandings and apprehenſions of him. *Attributa DEI omnia ita in ipſo ſunt, ut ſint ipſum; Ita ſunt ut nihil tecedat nihil ſubſequatur, ſed ex intellectione noſtra (quæ perquam imbecillis eſt) alia aliis prius animo comprehendamus*; Says *Scaliger*, *Ex* 365. *Sect.* 6. *Et ſic condeſcendit nobis DEUS, ut nos conſurgamus* As St. *Auſtin*. *De Spir. Cap.* 112. notes, whom we are not able to ceive otherwiſe then he hath been pleaſed to reveal himſelf in his w

(r) As touching thoſe who object GOD is not *Seipſo*, for then the ſame thing would be the Cauſe and the Effect of it ſelf, it is a meer Sophiſm, or rather Ani-

Nam ens abſolutè primum eſt, quod t *ſeipſo*; therefore *Atheiſts* may ſoo doubt whether they themſelves be, t whether there be a GOD; for, they be *Entia à primo*, as they can deny; they muſt firſt know him tha *Primum*, before they can know the ſelves; for the Cauſe is before Effect. But they deſerve rather to pityed, then anſwered; I ſhall n

therefo

erefore dwell hereon, but commend-
g them to GODS mercy, shew you
w GOD doth many times, declare
mself the Cause of Diseases, which
ower and Soveraignty the very Hea-
en acknowledge to be in their *Gods*.

phiboia of the phrase; for we do not thereby mean that he hath Causes, but privatively, that he is not *Aliundè, & est*

so, & est ἀναιτίος, are the same. He is *quod est, & sed, est Se-*
; and then if so, he is without Cause (for he is absolutely first) and
n without end, being the first efficient and uncreated; for he is
psu, and being absolutely first, he is alone and none else, so that it
st follow, if there be any act of other things, it must be from him,
he is absolute in every thing, being the first mover of all things, *&c.*

Thus we find [u] *Acton* metamorpho-
d into a Stagg, by the *Goddess Diana*,
r presuming to peep into a Fountain,
here she and her Nymphs were bath-
g themselves, and afterwards hunted
d devoured by his own Hounds.
kewise *Gallus* in *Alecton*, a favourite of
ars, whom he set to keep the door,
hilst he enjoyed the *Goddess Venus*
e Wife of *Vulcan* the *God of Smiths*,
eping (whilst *Vulcan* came and caught
em in his Iron Net which he had ham-
oured out of his jealous hard-head,
hereby he exposed them to the pub-
k view of the rest of the *Gods*, and
oclaimed himself *God* of the Cuckolds)
s by *Mars* metamorphosed into a
k, which Creature (ever since) as

[u] In valle Gorgone ad fontem limpidum recessit à *Diana* unda conspecta, convitiis lacessitus est, atq; in Cervum mutatus, quem sui ipsius canes Discerpserunt.

being sensible of his quondam Crime gives notice of *Sol's* appearance by his Crowing: That Deeds of Darkness may be laid aside. Likewise *Apollo* sent a Pestilence among the *Grecians*, because *Agamemnon* their General, had take non of his Priests named *Creyseis*, as a Pray And [x] *Thamyris* for contending with the *Muses* (being overcome by them) had his eyes put out.

[x] Hinc proverbium *Thamyris* Insanit, in eos qui supra vires omnes incipiunt.

Much more must we confess of God GOD (for the punishment of Sin) and his *Angels* that they are Causers and Inflicters of Diseases. The incestuous persons that gathered about *Lots* house in *Sodom* (who like fools refused two young wenches) we see pressed so hard upon *Lot*, that the *Angels* struck them [y] *blind*. [z] *Lots* Wife was *transmuted* into Pillar of Salt; and *Nebuchadnezzar* presently *metamorphosed* into a Jument, and eat grass for seven years together, as [a] clear; *His Heart was made like the Beasts of the field, his Dwelling was with wild Asses, and he was separated from the sons of men.* [b] So *Miriam* [c] is strucken *Leprous*. He afflicts [d] sometimes by the *Consumption*, *Ague*, or *burning Feaver*, *Melancholly*, and *Passions*, as we see [e] *Saul*, [e] *An evil Spirit from the LORD troubled*

[y] Gen. 19. 11.
[z] Gen. 19. 26.
[a] From Dan. 4. 23, 24, 25. and from vers. 31. to the end.
[b] Dan. 5. 21.
[c] Numb. 12. 10.
[d] Levit. 26. 16.
[e] 1 Sam. 16. 14.

troubled him. Also *f* astoniſhment and madneſs. *Gout* as in *g Aſah*. The *h Peſtilence* and *Epidemical Diſeaſes*, he ſends likewiſe when he pleaſes; and *i Hereditary* Diſtempers, as *Gehazi* and his poſterity was for ever made *Leprous*. To be ſhort, it is without all diſpute, not only theſe, but all Diſeaſes, nay and *Death it ſelf*, as alſo abreviated *l Life*. Whence it is that *David* complains, *m Fools, becauſe of their tranſgreſſions, and becauſe of their iniquities, are afflicted.* And Exclaims, *n I am feeble and ſore broken, I have roared by reaſon of the diſquietneſs of my heart.* And particularly, he ſometimes cauſeth this of *Worms*, as he afflicts the Court of *Pharaoh* *o* with the *Lowſie Evil* and *Botch*. And Diſeaſes of the *Bowels* he layes on *Joram*, (which may not unfitly be aſcribed in a particular manner to *worms*.) However that of *Herod* is pertinent, whence it is ſaid, *He was immediately ſmitten, becauſe he gave not GOD the glory, and he was eaten of* Worms. As alſo that ſignal Judgement of GOD on the Antetipe Pilat that vile condemner of Majeſty, who was alſo eaten up with Lice, as I have been moſt credibly by impartial hands, and ſuch of their own

f Deut. 28. 28.
g 2 Chron. 16. 12.
h Deut. 28. 21.
i 2 King. 5. 17.
k Exod. 12. 29. Num. 16. 32. 2 Sam. 6. 6. Acts 5. 5. 10.
l Deut. 4. 26.
m Pſ. 107. 17.
n Pſal. 38. 8.
o Exod. 8. 17. Exod. 9. 10. 11.
p 2 Chron. 21. 15.
q Acts 12. 23.

gang, informed, notwithstanding h
was most frequently shifted night an
day. So *Job* complains, r *That his Fle*
r Job. 7. 5. *was cloathed with Worms.*

MEMB. II.

The Devil *and his* Imps, Magician Conjurers, Witches, *how they m be Causes.*

SEcondly, the *Devil*, by GOD permission, may cause Diseases, an by his assistance, his *Imps*, *Magician Conjurers*, *Witches*; Some I know the are, and too many, that deny there any such thing as a *Devi* accounting all that believ there are, melancholl fools, Dizzards, and fear ful Creatures. But besides the testi monies of ignorant and timorous people we have this truth evinced by the Lear ned themselves, and such as wer able to distinguish between Delusion and Realities, Shews and Substances

Whether there be any such thing as a Devil.

s Acts 23. 8. It was an antient opinion of the s *Sa duces*, who held there were neithe *Resurrection*, *Angel* nor *Spirit*; and since hath been mentioned by *Aristotle*, an th

he *Peripateticks*, *Epicurus* and his gang, an*alen* and others; but they are refuted Fle[y] the [t] Fathers of the Church, as also [y] the *Stoicks* in general, although they [ha]ve not so essentially cleared the point [s] others, [u] both Antient and Modern ave. And if we may believe *Paracel*ian[s], he tells us he hath seen *Devils* di*m*[ers] times, and conferred with them, [so] doth *Alexander ab Alexandro*, who oubted before. And *Marcus* assures D *[Pse]llus* (that accurate writer of this Suban[ject]) he had often seen them. [x] *Leo* ian *[Ju]avius* affirms the same, adding farher, that the Air is full of them, as of re[ma]ny now when it falls. (And we know *vi[ri]e is y the Prince of the Air*;) and moreiev[er], [z] teacheth how they may be seen. oll Nay, and [a] *Ludovicus Vives* evinceth ear[th], nothing is more common, then their [ap]pearance, in Woods, Desarts, and ple[ce]olitary places in the *West Indies*, and ear[th]e more ignorant and barbarous parts ver[y] of the world, where they also frequenton[ly] converse with men, do their drudgery ces[ar]work * go of Errands, and what else Se[ve]ney are imployed about.

[t] S. *Augustin*, S. *Chrysostom*, S. *Cyprian. &c.*

[u] *Hermes Trismegistus, Pythagoras, Socrates, Plato, Iamblicus, Prothus, Porphyrius, Plutarch*, in initio vitæ *Cimonis, Damonæus, Plin. Secundus* lib. de Phantasmate, Epist. 7. *Pausanias, Suetonius*, in *Caligul. occiso.* Our King *James, M. Paulus Venetus, Haytonus* in sua Sarmatorum Historia, *Bodinus, Remigius, Sprangerus, Paulus Scribonius, Psellus, Danæus, Ulricus Melitor, Henricus Coloniensis, Camerarius, Mamoreus*, Tho

[x] *Leo Africanus* lib. 9. de Regionibus Africæ.

[z] *Cornelius Agrippa* lib. 1. de occulta Philosophia cap. 65.

[a] *Ludovicus Vives* in 3. de Civitate Dei cap. 19.

enedera, Hispanicus Hortus, Paracelsus, Erastus, Cardanus, Scheretzes, cogna, Zanchi; Thom. Aquinas, Testatus, Delrio, Michaelis, Lavatur d. Vives, Donatus, Spineus. * *i. e.* These of the basest and lowest

Order of them, *viz.* *Terrestrial Devils*, i.e. *Lares*, *Genii*, *Fauni*, *Trulli*, Wood-Nymphs, *Foliots*, *Fayries*.

Rouzeus, *Hyperius*, *Hemingius*, *Boisardus*, *Scribonius*, *Chytraeus*, *Arctius*, cum multis aliis, &c. *x* In Cap. 8. Com. lib. 1. *Paracelsus* de vita Longa. *y* Ephes. 2. 2. *z* Si irreverberatis oculis sole splendente versus Cælum continuaverint obtutus, &c. *a* Lib. 2. De Divinatione & magia, and *Lavatur* lib. 1. De veritate fidei, *Benzo*, &c. Also *Boissardus* de Spirituum operationibus; *Petrus Luperus* de spectris; *Eusebius*, *Johannes Nicenus*, *Nicephorus*, *Socrates*, *Sozomenes*, the afore-named *Lavatur* and *Vives*, write also of their divers kinds and orders; but who is *totus omnium*, *Psellus*.

b Gen. 3. 1. Job. 1. 6. & 2. 1. &c. Luk. 10 17. John 8. 44 Ephes. 4. 47. & 6. 11 2 Tim. 2. 46. Heb. 2. 14. Jam. 4. 7. 1 Pet. 5. 8. 1. Joh. 3. 8. Matth. 9. 32, 33, 34. & 12. 22. 24. 26, 27, 28. Mark 3. 11. & 5. 2. 8. 9. 12. and divers other places.

c 2 Pet. 2. 4. Jude vers. 6.

The Word of *b* GOD also tells us there are Devils, and that *c* for their ambition and pride, they fell from their first state, and were cast from *Heaven* into *Hell*; and delivered into everlasting Chains of Darkness, (although *Origen* held that *Devils*, damned *Spirits*, and the *Souls of men* after a certain time should be freed) to the resurrection of the Judgement of the great Day. Formerly *Angels of Light*, but now *Angels of Darkness*; not begotten, as some fondly maintain and conceive with the *Thalmudists*, who (as *Pererius* on *Gen. Cap: 3. vers.* 23. affirms) held, that *Adam* by his first Wife (whom they term *Lilis*) begat nothing but *Devils*. But created by GOD before the foundation of the *World*, Spirits and glorious Bodies, and placed in *Heaven*, if they could have stood in that first state without sinning.

Neither

Neither are they the *Souls of men* departed, as *Tertullian*, [d] *Tyrius* and *Porphyrius* contend; For they maintain that the *Souls of good men* departed, became *Angels*, or good spirits; of *bad men Devils*, and evil spirits; who, through love to their friends yet living, or hatred to their enemies, did help and assist them, or persecute and torment them at their pleasure, &c.

[d] Nihil aliud sunt *Dæmones* quam nudæ animæ quæ corpore deposito priorem miserati vitam, cognatis succurrunt commoti misericordia, &c.

Now these *Devils* are diversly termed; as they are called *Intelligences*, *Boni & mali genii*, &c. what *Christians* call *Angels*, those same *Philosophers* understand to be *Intelligences*; others, *Dæmones* or *Devils*, as the *Platonists* call all *spirits* whether *Good*, or *Bad*, *Devils*. The *Romans* call them *Boni & mali genii*, *Heroes*, *Lords*, if Good; *Lemures*, *Larvæ*, if bad. *Spectra*, &c. And *umbræ mortuorum*, if they appear in the likeness of any one dead. If they had any carnal Copulation with *men*, they were called *Succubæ*; if with *women*, *Incubi*. For it hath been known that they have not only layn a night or two with them, but to have been marryed to *men* and *women*, [e] as many shew. If they appear like *women* bringing money into their Chambers, Desks, Shoes, &c. they are called

[e] See *Hector Boëtius*, *Olaus magnus*, *Paracelsus* De zilphis, &c.

Fayries; Such were *Ceres* and *Diana* of old among the *Gentiles*, such also were their *Nymphs*, &c. But notwithstanding all the various names and acceptations of them, yet it is but the *Devil* still, which turns himself into several likenesses, and takes upon him divers appellations, the better to delude and insinuate himself into the hearts of men; and therefore, he teaches his Instruments those innumerable Names and Kinds of Spirits, Recorded and taught by *Tritemius*, and the rest of those Masters of the *Black Art*: Whence indeed, as *f* the *King* and others well *g* note, they are these kind of *Spirits*, † *viz.* still *Devils*, of one sort or other.

f Lib. 3. Dæmonol. cap. 1.

g S. *Augustin*, *Tostatus* quæst. 6. Gen. Cicogna lib. 4.

Cap. 4. *Zanchie* lib. 4. cap. 10. *Thom. Aquinas*, *Delrio*, *Erastus*, *Sebastian Michaelis*, cap. 2. De Spectris. † For all places are full, either of them or *Angels*, above and beneath the Moon, Ætherial and Aerial; not so much as a hairs bredth empty in Heaven, Earth, or Water, above or under the Earth, there are fiery Spirits also.

I shall not here dispute how far the Power of *Devils* extends. As, whether they particularly guard men, and Lord it over them, as we our Horses or Dogs; as the *Platonists* hold. Or, whether they govern Kingdoms, Nations, Towns, Citys, Castles, &c. or whether our Religion, Policie, Agreement with our Governours,

Governours, good or evil, depend upon their pleasure; whether they are the Causes of publick, or private Quarrels, Rewarders of our Vertues, Punishers of our Vices: Send Plenty, Dearth, Sword, Inundations, Earth-quakes, Peace and Wars; whether they live and die as we do, only longer, eight or nine hundred years, as some think: and then, as they die, our Governments, Religion, &c. alters and dies with them, or whether they eat and drink, as *Cardan* maintains, they feed on mens Souls, and therefore thinks there is some great Feast towards when there is any great Battel fought; taking as much delight, as some think, to see us fight, as we do our Game-Cocks. That all mens Preferments and Prosperity in this World is ordered by them, and therefore, [b] many conceive the Vertuous, Honest, and Religious sort of men are so often put by Honours, and continue poor; when base time-serving mean-spirited, unworthy fellows, wicked, rude, and profane, nay, and oftentimes, Ideots are preferred, inriched and thrive; when the Learned, more Ingenious and Judicious are rejected. That they teach men all Arts and Sciences;

Of the Power of Devils.

[b] But his Arrises from the partiality of mans affection, or the fashioning, or not fashioning our selves according to the nature of the time wherein we live. For, whosoever will live altogether out of himself, study other mens humours and observe them, shall never be unfortunate.

ces; and as *Paracelsus* contends, none ever was eminent, either in Arts, or knowledge and success in War, &c. but he was assisted by the *Devil*; Whence of old, among the *Romans, Heathens*, and in this our Land, as *i Verstegan* observes, men worshipped and sacrificed to *Devils*, as their only GODS: which, if we may believe *Leo Suavius* and *Tritemius*, they are greatly ambitious of; coveting nothing more, then to be adored by men, and to have them kiss his Arse. I say, I shall not dispute nor dwell upon these opinions, but shew the Power of these Spirits (then let loose and commissioned or permitted by GOD) in the Causing and Curing of Diseases, especially this. For till then, he hath no Power at all, being confined unto the Day of Judgement, and limited by a superiour Power, as is evident from that of *Mark* 5. 12. where we find a whole * *Legion of Devils* begging leave of our SAVIOUR to enter into the *Herd of Swine*; which, till he permitted them, they could not do. And if it were not so, the *Elect* were but in a sad Case; k *For he goeth about like a roaring Lion, seeking whom he may devour.*

i In his Antiquities of Britain.

* Besides that of *Job*, Job. 2. 6. 7. and 1. 12. and 2. 6.

k 1 Pet. 5. 8.

Yet,

Yet by his Permission, for the tryal of our Patience, punishment of Sin, and the quickning of us to Duty; they oftentimes effect very strange things, as, they can afflict both our Bodies and Estates, make love or hatred between men and women, cause Impotency in the Act of Venery, Barrenness, Abortions, carry Intelligence from remote places between Friends, walk in the Fire and not be burnt, fly in the Aire and * carry others with them, as the *l Angel* did *Habuccuck* to *Daniel*; (But if the *Apocrypha* be of no Authority with thee, that of *m Ezekiel*'s being carryed by a Lock of his Hair from the River *Chebar*, in the Land of the *Chaldeans*, to *Jerusalem*, certainly will; (yet the *n King* cannot be satisfied how such a quick motion should consist with the life of the transported.) *o* And so *Philip* was carryed away by the Spirit, when he had baptized the *Eunuch*.) make men sword and shot-free, to feel no pain upon the Wrack, convert themselves and others into divers shapes, stanch Blood, destroy Corn, Cows, Horses, and other Cattel, and Fruits, cause Storms, Tempests, &c. being *p* Prince of the Aire, by the mediation of

* Having uncloathed their Souls of their earthy bodies; for Death consists not so much in the separation, as in the unfitness of the body for a vital conjunction with the Soul.

l As in *Bell* and the *Dragon*, ver. 36. and 39.

m Ezek. 8. 3.

n King *James* in his Demonelogye. Osid.

o Acts 8. 39. 40.

p Ephes. 2. 2.

of the Four Elements; likewise they can make Spirits haunt Houses, represent Armies and Castles in the Air. Example of all which may be found in those Authors before named, and [q] others; who likewise recite many Feats of *Witches*; but this old Serpent deludeth them, when he makes them believe they do this or that by their *Philters*, *Amulets*, *Sigils*, *Lamens*, *Pictures*, *Unctions*, *Frecasings*, and *Roastings*, with their several *Incantations*, *Imprecations*, *Names*, *Characters*, *Planetary houres*, *Particular Configurations*, *Aspects of the Planets*, *Circles*, and such like toys; which are of no force or efficacy as to the Feat intended, but fear only to heighten their fancies and belief, whereby he draws them into his snare, and fettereth them the faster to himself: when indeed, all the while, it is he himself that effecteth all for them, and brings their wicked Machinations to pass, and they do nothing but dream of their Feast: So that it must be also concluded, that all that is ascribed to their Doings, or *Magicians*, *Conjurers*, *&c.* is still the *Devils* Power and Actings.

[q] As, *Cornelius Gemma*, *Marcellus Donatus*, *Baptista Cadracus*, *Antonius Benivenius*, *Alexander Benedictus*, *Johannes Langius*, *Niderius Formicus*, *Godelman*, *Borastus*.

Besides, as to the business in hand, it is not only my opinion, but of infinite others,

others, that he can cause Diseases, and particularly this, and cure them when he hath done, although *Hypocrates* [r] denies it stiffly, affirming to be their ignorance in the Nature of the *Falling Sickness* that think it is caused by the *Devil*. So likewise *Plotinus* [f] derides all such, as maintain *Devils* can cause Diseases: Yet, if we do but consider the great and admirable knowledge of these *Devils*, or *evil Spirits*, how they know the vertues of all Herbs, Plants, Stones, Minerals, Birds, Beasts, Fishes and other Creatures; the Elements, Stars, Planets; nay, and the true Sympathy and Antipathy of things; the Constitutions and various Tempers of men; and how to apply them, and stir up any humour in man's body, knowing which thing, and at what times, will cause, and that most forcibly such a Distemper, or excite such an humor; I say if we but consider of these things rightly; we must needs be of another humour and judgement. The most illiterate *Devil* being more knowing, then [t] any Man whatsoever; and as [u] *Cardan* adds (In the story of the seven *Devils* that appeared to his Father) they know

whether the Devils can cause this or any other Disease.

[r] Lib. De Sacro Morbo.

[f] Lib. 14. Advers. Gnost.

[t] Quovis homine scientior, Cicogna.

[u] Lib. 19. De Subtilitate, fol. 363.

know all things, and the worſt of them do far exceed our greateſt *Kings* and chiefeſt *Philoſophers* in Parts and Excellencies, being perfect in all Arts and Sciences, and can as well cauſe mutations in the Air, conquer Armies, further and hinder mens Deſigns at their pleaſure. x *Can joyn the Agents with the Patients, collect the ſeeds of things together, and apply them when he hath done; he can without impediment penetrate through all the Parts of our bodies, and cure our Maladies to us unknown*, and that, whether they be cauſed by him or no. *Irrepentes corporibus occulto morbos lingunt, mentes torrent, membra Diſtorquent.* y They can crucifie mens Souls, and torment their bodies, and deceive our Senſes; and, z not only foretell many things, but alſo *Cauſe and Cure moſt Diſeaſes*, &c. *Partim quia ſubtilioris ſenſus acumine, partim ſcientia validiore vigent & experientiam propter magnam longitudinem vitæ, partim ab* Angelis *diſcunt.* For, *The Devil being a ſubtil Spirit can eaſily inſinuate and work himſelf into the bodies of men and women, whereby he may vitiate our healths, overthrow our Conſtitutions, terrifie our minds, and ſhake our Souls; Nay, they mix themſelves with our evil humours*, and oftentimes

x De Civitate Dei, S. *Auguſt.*

Tancellus.

y *Lypſius*, Phiſiol. Stoicar. Lib. 1. cap. 19.

z Lib. 2. de Gen. cap. 17. S. *Auguſt.* *Tertullian.*

Jaſon Pretenſis.

Levinus Lemnius.

oftentimes by the mediation of them, he excites this, or that, or the other Diſtemper. *Avicenna*, therefore, thinks that *ſine interventu humoris*, neither the Devil nor his Dam, or both joyned with all their Devils-birds, Imps, Witches, Magicians, can cauſe any the leaſt Infirmity. Yet, if we may believe *Rhaſis*, [a] that Learned *Arabian*, and *Aurelianus* upon *Rhaſis*, *Montaltus*, *Pſellus*, *Sennertus* and divers others with *Paracelſus*, who give us ſome inſtances out of [b] *Remigius* and the reſt, he can as well effect his miſchievous Deſigns in this kind without any mediation of humours, or natural means, and ſo he ſometimes doth, though not alwayes. And ſometimes, he ſtirrs up Phantaſies ſo powerfully, that no Reaſon is able to reſiſt it; Melancholly eſpecially, [c] which of all other invites the *Devil* to it, and becauſe moſt prone to the *Devils* temptations and deluſions, it is by ſome called the *Devils Bath*.

[a] Lib. 1. Tract. 9. Cent.

[b] Demonolatr. Sagar. lib. 2.

[c] Part. 1. De Spectris. cap. 1. *Lavatur.*

Sometimes he thruſts the humours to the Eyes, and makes men *blind*. Sometimes the Ears, cauſing *Deafneſs*. Sometimes, again, he either ſtirrs up the humours depraved, or cauſeth ſuch where before there were none, thruſting them

to

to the Nerves, thereby causing *Spasmus*, *Cramps*, *Palsies*, &c. or to the Joynts, whence ensue *Gouts*; or to the Brains, exciting *Apoplexies*, *Catalepsies*, *Epilepsies*, *Melancholies*, and many times *Despairs* and *Madnesses*. Sometimes also, he affecteth the *Spirits*, by corrupting or disappointing them; whence ariseth *intollerable pains and aches*, especially in membranous parts.

These things being considered, and diligently weighed; it must needs be granted, they may not only be the Causers, but the occasioners of the Cure of most, if not all Diseases (he being as [d] *Godleman*, and [e] *Thomas Erastus* stiles him, *An Excellent Physician and expert*; through his exquisite knowledge and experience) and *in particular of this*, by vitiating and corrupting of our humours, in all and every part of our bodies. *Cornelius* [f] *Gemma* illustrates this by a notable example of a Wench, who was as if she had been possessed of the *Devil*, and at sometimes could not be held by three men (such were her strong convulsive passions) who evacuated by vomit twenty four pounds of stuff of all colours, twice a day, for fourteen days together, and afterwards, great Balls of

d Lib. 1. cap. 18.
e Lib De Lamiis.
f Cosmorit.

of Hair, pieces of Wood, Pigeons-dung, Parchments, Coals, &c. and after all this, two pound of pure Blood, and then again, Coals and Stones, ſome of them bigger then a Wall-nut; beſides, ſhe had ſtrange fits of laughing, weeping and Extaſies, and at length voyded a live *Worm* by ſtool, like unto *an Eele*, of a foot and half long, the which, he ſayes, he not only ſaw, but felt: And thus, when GOD gave him Commiſſion, he *cloathed* Job *with worms*, Job 7.5. which was probable, came out of his imbroydred *ſores*, which he abounded with, from the Crown of the Head, to the Sole of the Foot; he makes alſo ſome to be *g Lunatick*, others he affects in another manner; as that crooked Woman in the *h Goſpel*, &c. Sometimes (as was ſaid) by the mediation of Humours, and ſometimes again without them; ſo that it is a very difficult thing to diſtinguiſh whether the Cauſe be natural or magical, and ſeveral Learned *Phyſitians* have herein been deceived, as appears by their Writings (which we ſhall ſpeak more fully of beneath, *i Sennertus* *k* among others,) cured ſeveral that were ſorely affected with grievous and intollerable pains and inflammations,

g Mat. 17.18.

h Luke 13.16.

i Chap. 7.

k Pract. Med. Lib. 6. Part. 9. Cap. 5.

which he could not in the leaſt diſcern to be from any Supernatural or Magical Cauſe; and yet, theſe were occaſioned by ſome *Witches*, who were then in Priſon, and upon their Examinations, confeſt as much. And ſometimes he deſtroys life and all, when he can; as appears by that moſt remarkable ſtory in *Verſtegan*, of the *Pied Piper*, that carryed away an hundred and ſixty Children from the Town of *Hamel* in *Saxony*, on the 22. of *July*, *Anno Dom.* 1376. † A wonderful permiſſion of GOD to the Rage of the *Devil*.

† But Providence is not to be unridled by us in many things, as the unequal Diſtribution of Good and Evil, the Ignorance of moſt part of the World, the miſeries of our Lives, the fatal Diſadvantages we are under, the Hazard we run of eternal Damnation; why Sin and Miſchief is permitted in the World, why all things are done by Chance, &c.

SUBMEMB. I.

His Imps a Cauſe, and how.

l Li. de Lamiis, multa enim. mala non egiſſet Dæmon, niſi provocatus à ſagis.

m Nec morbus vel hominibus vel Brutis infligeret, ſi Sagæ quieſcerent.

Eraſmus *l* thinks his *Imps*, are oftentimes, the occaſion of more miſchief, then the *Devil* himſelf; who if he had not been excited by them, would not ſo frequently moleſt mens *m* perſons, and goods. Now theſe *Imps* of the *Devil*, his Inſtruments, by which he acts his

his villanous Devillry, may chiefly be reduced to theſe two ſorts; 1. *Magicians* (which ſome call *Conjurers*) And 2. *Witches*; by the former he is commanded [or in outward appearance,] by the later obeyed.

ARTICLE I.

Of Magicians and Conjurers.

YOU muſt know now, that theſe *Magicians* and *Conjurers*, by a Contract with the † *Devil*, or League and Solemn Covenant, made by word of mouth, or by writing (which then is ſigned with the *Magicians* own blood, and then the Devil touching them in ſome part of their bodies (which in *witches* cauſes a * mark) it's a Token of his taking poſſeſſion of them) there enſues a perfect outward ſeeming Amity between them; confirming it by ſeveral *forms* and *effects*, and ſo he injoyns them to obſerve particular Conſtellations, Days, Planetary hours, Long Prayers, Unctions, ſeveral Perfumes, divers Circles, Bounds and Figures, Triangular, Quadrangular, Simple, Double, in which oftentimes, are divers Figures

† *i. e.* Thoſe of the loweſt rank and meaneſt quality out of an itching deſire of Rule, having none in their own dark Kingdome to lord it over, they are ambitious to rule and tyrannize over theſe kind of people.

* Stampt as a magical Seal, and perhaps indeed with ſuch a magical Ferment, as renders them more capable of performing their feats and tricks.

and Characters, wherein they muſt ſtand and pray, or invocate their new Friend [or old Enemy] the Devil, who at length, after many ſuch ſilly Ceremonies, uſing of Holy-water, and repeating the Attributes of GOD, * appears, where he is immediately preſented with a Cat, Dog, or ſome other living thing; yet, oftentimes he takes them too, if they have in the leaſt, erred in their Ceremonies, and therefore it is he ties and obligeth them to 'um: when notwithſtanding, they are no wiſe available to the purpoſe intended, only thereby the *Devil* deludes them, making them believe, they may, in this manner command him to come and go at their pleaſure, and to do any thing they injoyn him: which he too, a little obſerves to effect for them, that thereby he may make them the more confident of his promiſes in greater matters, till at laſt he bring them into his everlaſting Snare.

The Forms performed on the *Devils* part, are to determine in what ſhapes he ſhall appear unto them.

The Effects are thoſe ſeveral ſorts of Services, which he binds himſelf to be ſubject to, and to do for them: and theſe

* by the compaſſing his tenacious body into ſome viſible conſiſtence and ſhape, beſt ſuiting to their likeing and his own deſigns; which compaſſing of their bodies (for it, is no abſurdity to affirm as well the evil as good Spirits and Angels are embodied) is, no doubt, extreamly dolorous; which may be the reaſon, there are ſo few apparitions of Angels and Devils: 1 Cor. 15. 42.

theſe are leſs, or greater, according to the skill of the *Magician*; For, with ſome he is more familiar and converſant, as with *Flacius Cardanus*, who was conſtantly attended by ſuch Spirits, for the ſpace almoſt of thirty years together, as his Son [a] declares and atteſts, he hath ſeveral times heard him confeſs the ſame. For, to the better ſort of them, † he becomes their Page, Foot-man, and Servant to attend them, as the ſame *Cardan* reports [o] his Father had one bound to him for twenty eight years. And is often confined to their *Amulets* and *Rings*, or to one of the Nails of their Fingers, and the like. *Paracelſus* (as *Eraſtus* notes) had one limited to the Pummel of his Sword (wherein others imagined he kept the great *Elixir.*) Likewiſe in *Livonia*, it is ordinary for Spirits to do their Drudgery-work, as carry Burthens, cleave Wood, go on Errands, and fetch them Intelligence from all parts of the World, and that in an Inſtant; as is [p] abundantly evinced to us. To others of the meaner ſort of *Conjurers*, he gives power to ſell Wares at a dearer or cheaper rate, to Cure Diſeaſes as well as Cauſe them, anſwer all manner of Queſtions, and

[a] *Hieronimus Cardanus*, lib. 19. De Subtilitate, fol. 363.

† That is, the meaner ſort of Demons, by his Comniſſion and command.

[o] Lib. 11. De Rerum vanitate.

[p] By ſeveral Inſtances from *Boizardus*, *Spranger us*, *Bodinus*.

expound Dreams, &c. as is frequent with those in *Lapland* (where it is usual for them to sell Mariners a [q] fair Wind for any Port or Voyage) and with the *Indian Priests* of old, as *Olaus Magnus* [r] affirms: From whose mouth were expected the *Oracles*. But I shall not too far digress.

[q] *Saxo Grammaticus*, in his History, *De Rebus Danicis.*

[r] Lib. 3.

ARTICLE II.

Of Witches.

Whether there are any such Creatures as † Witches, is much controverted by *Michael Scot*, *Joannes Wierus*, *Ewichius*, *Biarmanus*, *Ennealdus*, *Austin Lechemar* a Dutch-man, and others: But they are incountred by St. *Augustin*, *Zanchius*, *Paracelsus* and his Antagonist *Erastus*, *Camerarius*, King *James* the 6th. of *Scotland* and first of *England*, *Boccatius*, *Bodinus*, *Rousæus*, *Paulus Grilandus*, *Daniel Sennertus*, *Antonius Torquineda*, and infinite others, with most of our later *Divines* and *Physitians*. Nay, and common experience evinceth it, as may be seen in such Records as testifie the conviction of many

† Who by their Dissolute, envious and wicked lives and natures, have driven away their Guardian Angel, fall into the power of the Devil and evil Spirits. For still where such a Dereliction the Devil can have no power over any one.

Whether there are any such things as Witches.

many hundreds in *England*, in divers parts, especially in *Lancashire*, *Cheshire*, *Hereford-shire*, *Essex*, *Sussex*, &c. And in *Scotland*, almost in every place. I remember in 1644. I saw nine burnt at one time in *Leith-Links*, who not only confessed themselves to be Witches, but also some of them, that they had Carnal Copulation with the * *Devil*, who haunted them constantly, (as they said) for that very end; they had also, the *Devils* Mark upon them, the nature of which is such, as if you thrust a Pin, Needle, Aul, Bodkin, or what else you will thereinto, they are no more sensible of it or pain, then if they were dead. And for beyond Seas *Paulus*, *Grilandus*, and *Sprangerus* give us ample testimony of this truth, having written the History of Multitudes, whom they judged, and executed; giving you their names, places of abode, the year of their age, the year of the LORD, the day of the Month when executed, and frequently the very week day; and sometimes, when they were apprehended, and the Circumstances how, with their Confessions; which (certainly) if false, the whole Nation and People where they Lived (who knew all proceedings) or

* Barbara Vorubers, *nomine, Anno 1624. Die 5. Julii, confessa est se cum Diabolo, concubuisse & ex eo gravidam factam esse, ac per menses semper gestasse, & peperisse Duo animalcula hirsuta seu pilosa, instar murium, crassitie lumbricorum, capitibus nigris, qua hominibus ad nocendum immiserit, Sennert. lib. 6. Part 9. cap. 6.* Infusing perhaps, by his diabolical Cotion, some poysonous ferment which adds a magical vertue to her Spirits at Imagination, whereby they become devilish and mischievous.

their Kindred and Relations would have disproved. Neither is it to be imagined that such men of Worth, Honour and Learning, should be so imprudent to attest in Print, in so plain and palpable a manner, such gross untruths. *Remigius* and *Bodin* also, have written to the same purpose, whose Authority is not to be doubted; telling us of many that were carryed away into remote places, by the use of an * Oyntment, to Banquets and meetings, whence perhaps, those green Circles and Rings that are frequently found in Plains, may by their Sports and Dances be occasioned: And I'le tell you † *Olaus Magnus* is of this opinion. However, some maintain, that such *Witches*, even while they are at their meetings, have been all that while in their † Beds, (as their Husbands have attested) But ‡ *Sigismund Scheritzius* says, he hath often conferred with divers himself, who were carryed many miles by night to their Sweet-hearts *upon Goats backs*, flying in the Air, and that he heard *Witches* themselves confess as much: But that of *Habacuck*, *Ezechiel* and *Philip* evinceth this truth, though it seem strange to the King. And such instances are so common,

* Leaving their Bodies behind them; for Death consists not so much in the separation of Soul and Body, as in the unaptness or unfitness of the Body for vital conjunction.

† Lib. 3. ca. 11.

† Their Souls being only separated from their Bodies for that time, as St. *Paul* speaks in another sense. 2 Cor. 12. 2. seeming thereby to approve of this opinion.

‡ Part. 1. cap. 9. *De Spect.*

mon, that almoſt all thoſe afore-quoted Authors are ſtuft with them.

But that there are *Witches*, is farther manifeſt from the *word of GOD*, where he expreſly [t] commands his people, *Not to ſuffer a Witch to live.* Now if they were Dreams and Fancies, as ſome dreamingly conceit, GOD would never appoint puniſhments for them, or condemn ſhadows to death. Likewiſe [u] *Samuel* declareth, that *Rebellion is as the ſin of Witchcraft.* Now, to compare a thing to what is not *in eſſe*, were abſurd; which, to imagine of this Author, were more then impious. It is apparent alſo from the [x] *Witch* of *Endor*, although *Wierus*, *Scot* and others, have wickedly, as well as weakly, gone about to make only a Cheat, or a Deceiver of the Word, ſo deceiving and cheating themſelves, as well as others. So that the *Scripture* doth not only evince the truth, but alſo confirms it by Examples, as in [y] *Simon Magus*, and in her who had *The* [z] *Spirit of Python*, or *Divination*, notwithſtanding theſe alſo, are by ſome made to be rather *Magicians*, then *Witches*.

[t] Exod. 22. 18.

[u] 1 Sam. 15. 23.

[x] 1 Sam. 28.

[y] Acts 19.

[z] Acts 16. 16.

I confeſs, however, it is no eaſie matter to diſcover who is a *Witch*: ſince there is hardly any certain way taken for

for their Detection. That of the bewitched parties beating, ſcratching, and drawing Blood of the ſuſpected *Witch*, whereby they conceit themſelves freed from the power of the *Witch*, and abſolutely cured of ſuch Diſeaſes and Fits, which they thought were cauſed by the party whom they thus abuſe, is but a meer Fanſie. As alſo that of caſting them into the Water, concluding if they ſwim, they are *Witches*, and ſo proceed to Condemnation; which may be done by the ſlights of the *Devil*; they no wiſe depending on any Reaſon in Nature, nor likely to proceed from GODS miraculous workings which are only done for his glory. No leſs ridiculous is the watching of them (and pinching of them if they fall aſleep, or chance to nod) ſometimes for ten or twelve days together, or more, till they confeſs and accuſe themſelves; which is the choiſeſt means they uſe in *Scotland* for the diſcovery of *Witches*: but how rational, I leave to the meaneſt Capacity to judge; For, who of the beſt of them, might not, either through fear, be terrified into ſuch a Confeſſion; or through love to them-

It is a difficult thing to diſcover a Witch.

themſelves, to be freed of ſuch barbarous cruelty; or through ſtupidity, having been kept ſo long without ſleep, ſay any thing, though never ſo irrational, or deſtructive to themſelves.

Neither is the voluntary Confeſſion of the party ſufficient to evince a rational man of his or their being a *Witch*. For many times, melancholly and deluded people may accuſe themſelves of what they are not in the leaſt guilty, and fanſie to themſelves, they do ſtrange things; when they are altogether indigent, impotent Souls, ignorant, and know neither what they ſay or do. As him in *Chriſtophorus à Vega*, who confidently believed that he was a King, driven out of his Dominions; or that other in *Franciſco Ganſavino*, who could not be perſwaded, but that he was *Pope*, and thereupon would needs make *Cardinals*, grant Indulgencies, Pardons, &c. And *Marcellus Donatus* [a] tells us of one, who *confidently believed ſhe could ſhake all the World with her little Finger, and was afeard to ſhut her Hand cloſe, leſt ſhe ſhould ſqueeſe the World to pieces like a rotten Apple*. How eaſily therefore both *Judge* and *Jury* may be deceived, is apparent.

[a] Lib. 2. cap. 1. De medica Hiſtoria mirabili.

Burning of the ſuſpected perſons

Cattel,

Cattel, Thatch of their Houſes, nailing of Horſe-ſhoos on their Threſholds and Dores, &c. are alſo as fallacious if not more; there being no reaſon in Nature to be given why ſuch effects ſhould enſue ſuch means: wherefore, if any ſuch things are done, it is rather to be imputed to the ſtrength of the parties Imagination, which gives him relief; or to the power and operations of the *Devil*, who accordingly brings to paſs their Conceits, that he may farther inſnare, delude and bring about his manifold Deviees; which continually he labours to vent and act upon mankind.

Nay, he is ſo cunning, as to make the bewitched party able (as it were by way of Propheſie) to diſcover the *witch*, by deſcribing the ſhape of his, or her body, age, complexion, ſtature, habit, manner of life, nay, and ſecret moles and marks about their bodies; whereby, although ſometimes (to bring his own Imps to ſhame) he tell truth; yet at other times, and moſt times, he flatly anſwers many innocent people, and frequently (by GODS permiſſion) is the deſtruction of th m. For 'tis a ſtrange Argument with moſt, that the perſons thus deſcribed, and ſo punctually by the bewitched,

bewitched, must needs be the *Witches*, or *Wizards*; and so through passion, ignorance, &c. not knowing how to distinguish of Causes and Effects, precipitate themselves into this gross Error, to the destruction many times, of divers innocent Souls. For, as it is usual with common Lyers among men, to mix their stories with some real truths, to make their deceits take better; so, much more subtle is the *Devil* the Father of Lies and Liars, to set a gloss on his Delusions and Cheats. The which I might illustrate by innumerable Instances; But one shall serve among the rest, since I desire as much brevity as I can. The Story is recorded by [b] *Boissardus*, and it is of a Gentleman of his familiar acquaintance, who being about two Months marryed to a fair and delicate Lady, was forc'd by reason of a Murther by him committed, to fly into another Countrey and leave her: where, in his exile and solitary thoughts, he was exceeding desirous to know, if possible, what his Wife was doing in his absence. Whereupon he consulted a *Magician*, living where he then was; who first exactly described unto him the Frame, Building, and Ornaments of his House where his

[b] Lib. De Divinatione, Cap. 5.

Wife

Wife was, then her Shape, Countenance, Apparel, &c. which being all true; caused as well as Admiration, a firm Belief of what he should farther discover. Then the *Magician* acquainted him there was a very comely young man standing close unto her with his Breeches about his Heels; whence he positively concludes to himself, all was naught, and so resolv'd to steal home privately, and kill her without mercy. At length coming near his own House, sent for her by a Ring she had given him at his departure, and meeting, her courteous and loving entertainment, so allayed the heat of his Fury and Revenge, that he had the patience and the happiness of some small Discourse. In which he inquired of her, if at such a day she had not on such Apparel, and of such a Colour; which she (with much amazement) confessed; then he examined more closely, what that was which she so smooth'd and stroak'd in her hand, and who that young man was that stood so near her with his Breeches about his Heels. She thereupon, more and more admiring, and perceiving the sudden change of a cruel, jealous, and revengeful aspect in her

Husbands

Husbands Countenance, desiring his patience, and a right information should be given him; which in some measure, he granting, she told the truth, *viz.* That the young man was his own Brother (who could likewise attest the verity thereof) and that which she stroak'd and smooth'd with her hand, was a Plaister which she was about to apply to his Hip, where he had a very grievous and painful Ulcer: whereat, her Husband abominated the evil intended, and repented him, detesting that excerable and damnable Art of *Magick*, and the Lying-True-Devices of the *Devil*. Whence you may see, many men may be deceived, amidst these ambiguous Oracles of his, in the discovery of *Witches*.

So that it is evident, that neither *Magicians*, nor these *Witches*, do any thing of themselves; But are means, Imps and Instruments (as I have shewed) to do his Will: but it is he himself acts all for them. And thus, whatever he can himself effect by GODS permission, or bring to pass, that they may be said to be able to do by his assistance. And therefore, may be instrumental of causing Diseases, and particularly *Worms*.

How

How to know when such Patients as are suspected to be bewitch't, are really so, and whether their Diseases are Supernatural or no, I shall particularly handle † beneath in its place. And thus much of *Supernatural Causes*.

† Chap. 7. Sect. 1.

SUBSECT. II.

Of Natural Causes Universal.

I Come now to *Natural Causes* in general, which are either 1. *Universal* and *Primary*, or 2. *Secondary* and *Particular*. *Primary* and *Universal*, are the *Heavens*, *Starrs*, * *Planets*. Some I know are so nice, that this tenet will not down with them, others so unwise, as to attribute no more to their Vertue, or the Power and Influence of the *Planets* or *Signs*, then to the Signs at Inn-keepers and Ale-house doors, with Mr. *Chamber*; But he hath been so fully answered, by the famous and Learned Sir *Christopher Heydon*, that neither he, nor

whether the Starrs have influence on all sublunary things, and over me.

* Which many stiffly maintain are habitable Worlds, and if so, the question will be, whether they, or we are Lords of the World, or whether their portion be better then ours, whether they have Souls to be saved, and whether Christ came to save them as well as us. So *Campanella*, *Kepler*, *Cajetan*, *Democritus*. The least fixed star, if wemily believe *Tycho Brahe* and *Gassendus* is eighteen times bigger then the Earth, the greater or, those of the first magnitude, 108. times: and distant 19000. Semidiameters of the Earth, from the Earth: Each Semidiameter containing according to *Gassendus*, 3177. miles; and yet the circuite of the Earth he accompts to be 26255. *Italian* miles; why is it so difficult then, to believe these vast bodies have influence over us, that are but a punctum in comparison?

nor any one else since for him, could return the least satisfactory reply. And if any from *Joannes Picus Mirandula* shall conceive he hath, notwithstanding, sufficient matter against the Starrs Influencies; if they will but peruse *Lucius Bellanſius*, in Answer to all his Arguments, they will find themselves deceived. I know *Sextus Empericus*, *Sextus ad Heminga*, *Pererius* and others, have exploded this truth; But it is, as I have noted by *Pirovanus*, *Gochlenius*, *Marasealertus*, &c. as much applauded: as I do not agree with them on the one extream, who accompt the Starrs to be vertuleſs, made only to adorn the Heavens, and fools to gaze on: So on the other side, I muſt as much condemn and disallow of the deluding practices of cheating Impostors, under the name of *Astrologers*, so frequently practised among us in every Town and Countrey, pretending to satisfie, and answer all Doubts, find out lost Goods, acquaint men and women with whom they shall marry, and indeed, what not, by the time of asking the question, thereby deluding the multitude, disgracing the study, and inriching themselves. But against these I have [d] elsewhere declared, and shewed

[d] As in my *Apology Restored*, Epist. to the Reader, fol. 3. and 6. and in lib. 1. cap. 13. & 20. Also in my *Treatise of Poysons* in the Epist. Dedicatory to the King.

also how far the Stars have power over us. Yet as to this matter, as also that they are Causes of Diseases, and particularly of this, I shall add something.

For, since GOD hath made nothing in vain, the Starrs must have power and efficacy; and if they be for *e Signs, and Seasons, and Dayes, and Years*, they must signifie something, especially since they differ from one another in magnitude, as also in glory. *f* Therefore it cannot be doubted, but they are Instruments of far greater use, then to give an obscure light, or for people to gaze on in the night; it being evident that the diversity of Seasons, the Winters and Summers, more Hot and Cold are not so uncertain by the *Sun* and *Moon* alone, who alway keep one and the same Course, but that the *Starrs* have also therein, their working, according to the places, and Configurations of the Luminaries with the other *Planets* and *Fixed Starrs*, as they are intended or remitted, as I have farther shewed. *g* But how can any one doubt of the admirable Vertues and Powers of the † *Heavens* and *Starrs*, those numberless glorious Bodies, or that GOD in the treasure of his infinite Wisdome can be wanting to

e Gen. 1. 14.
f 1 Cor. 15. 41.
g Astrol. Restor'd. lib. 1. cap. 6. Printed 1653.
† When he considers what the Copernicans hold, that the great Orb it self, in which the Earth moves about? the *Sun* (though it's Semidiameter be 1500. times bigger then that of the Earth) is but a point in comparison of the Firmament; which he sayes is distant from the Earth 28000. Semidiameters of the great Orb, *viz.* 42000000 Semidiameters of the Earth; or, according to the other accompt. 1754340000000 of common miles.

to give every *Star* a peculiar Vertue; since we see every Spring cold Earth, Plants of all sorts, Fruits, Flowers, Seeds, Stones, Minerals, Birds, Beasts, Fishes, and the very excremental parts of the basest of them, hath the like.

So that there is nothing more certain, then that they are (next under GOD the first moving Cause) the secondary Causes of the generation and corruption, production, and consummation of all things in this sublunary and elementary World; and therefore he hath, in his secret wisdom so disposed of the Constitution of those Celestial Bodies, that his Will, by their operations and several influencies, is from the beginning of the World, acted and performed by them to the end thereof. Whence St. *Augustin* frequently inculcates these words in his Works, *Deus regit inferiora, per superiora*, agreeing with that of *Hermes*, [h] *Quod est superius, est sicut id quod est Inferius.* And *Gerson* excellently [i] contends, *Heaven is the Instrument of GOD, whereby he governeth this corruptible, inferiour, elementary World.* And [k] further, *That GOD foreknowing the Chances of men, had described certain agreeable Tokens in Heaven concurring*

h In his Divine Pæmander.

i Propos. 2.

k Propos. 3.

with the course of the World, even to the Day of Judgement. And indeed, they are the unwritten Laws of GOD; or as the same *Gerson* in another [l] place, *The Heavens are a Coach or Chariot of Divine Vertue, by whose motion, light, and influence, GOD orders and disposes of elementary things, in this inferiour World.* And St. *Bazil*, *That they are a written Book, which indicates and declares unto us the glory of GOD and his secret Divine Majesty*: whence the same *Gerson*, [m] and *P. De Ariano*, [n] admonish, that the *Flood of Noah, Sects, Schisms, and other most notable Accidents were signified in the Heavens long before.* And St. *Augustin* (who writes from *Varro*, and *Varro* from *Castor*) affirms, that *Venus* being a fore-runner of *Oggge's Flood*, was changed in it's *Colour, Figure, Magnitude and Motion.* And in another [o] place, he exempteth nothing in the *Macrocosm* or *Microcosm*, save only our *spiritual part*; I confess they have no power on the *will* of Man or his *Soul*, but by accident, so far as the *Soul* with the faculties thereof follow the temperature of the Body, and that *Mores sequuntur temperaturam Corporis*; [p] *Galen* proves with whom [q] *Jason Pratensis*, [r] *Prosper Calenius*,

[l] In Psal. 104.

[m] In his Tabulatum Astrologiæ Theologizatæ.

[n] In his Concordance of Astrologie with Divinity.

[o] Lib. 5. De Civit. Dei cap. 6.

[p] In his Book on that subject.

[q] De Mania.

[r] De Atra bile.

lenius, [s] *Levinus Lemnius*, with many others, and all *Divines* consent: Nay, the *Heavenly Bodies* make in us Habits, Complexions, and Dispositions, and incline the Will by the mediation of the sensitive Appetite, which is also excited by the Constitution. Neither is this power ascribed to the *Starrs* in general, so as that there is an impossibility for man to know their specifical vertues (as some half-witted fellows fancy) but the same St. [t] *Augustin* concurrs with *Astrologers*, that the quality of *Saturn* is Cold.

[s] Lib. 4. ca. 16.

[t] Lib. 2. De Gen. cap. 5.

Add to this, that *Arius Montanus*, *Vatablus*, *Tremelius*, *Junius*, *Melancton*, *Calvin*, and our later *Divines* allow Starrs Influencies to extend to the state of the Wether, Plenty or Scarcity of the Year, Plagues, Sicknesses and Health of our Bodies, and to the Direction of the *Physitian* when to Purge by Pill, when by Potion, or Phlebetomy: Nay and beyond the Air their Influences reach even to, and into the bowels of the Earth to the maturating and producing all sorts of Minerals, and those strange effects which we meet with in the world, and this *Asclepius* [u] confirms, where he said [x] Τοῦ ἡλίου ἀγαθαὶ ἐνέργειαι

[u] Lib. 1. Ad *Ammonem*.

[x] i. e. Solis & veterum Astrorum bonæ operationes non solum in Cælo & Aere, sed etiam supra terram in profundissimas terræ cavernas, & in Abyssum penetrant.

οὐ μόνον ἐν οὐρανῷ καὶ ἀέρι ἀλλὰ καὶ ἐπὶ γῆς εἰς τὸν κατῶτατον βυθὸν καὶ ἄβυσσον διήκουσιν.

Neither is the temperatures of men exempted according to [y] *Matthew*, where it is said, the *Lunatick* is offered to CHRIST to be healed, which Distemper, as Reason and common Experience evinceth, follows the Course of the *Moon*, such a strange predominance it hath on the Brain of Man; and therefore *Paracelsus* ascribes more to Starrs, then Humours; affirming positively, that the Constellation alone, may be a Cause, without the mediation of any humour at all. And truly, I see not, why it was not easie for the *Almighty* so to form some men that they might be only affected with the Influencies of *Saturn*, or *Mars*, or the *Moon*, and not at all of *Jupiter*, the *Sun*, *Venus*, or *Mercury*; and so *è contra*, since man-kind was fashioned and made after the *Starrs* of elementary matter.

y Mat. 17.14.

Whence, perhaps [z] *Hypocrates* counsels *Physitians* to have an especial Care to observe the seasons of the year, especially the Equinoctials and Solsteads; as also the risings and settings of the Stars; teaching, that an excellent *Physitian*, must be [illegible] excellent *Phylosopher*, moreover [illegible]dding

z Lib. De Aere, Aqua & Locis.

adding a little after, That *Astrologie* is of no small use unto them that study and practice *Physick*; giving this Reason, *Because our Bodies alter in their temperatures with the Seasons, which change according to the motion and place of the several Constellations.* So doth *Galen* in several parts of his Works, as is abundantly and especially to be proved from his Book *De Diebus Decretoriis*, Cap. 2, 3, 4, 5. The which is also confirmed by [a] *Avicenna*, where he affirms the *Moon* to be Cause of *Critical Dayes*, proving it by several Reasons; and then concludes, the alterations follow the square and opposition of the *Moon*, and middle places between both, as they have respect to her first place in which she was, at the time of the Patients Decumbiture. And in [b] another place, he ascribes *Health to the Fortunate Starrs, and Sickness to the unfortunate.* That is, *per accidens*, for *per se*, they are not evil; but this inferiour world, being contiguous to the motions of the superiour Bodies, being ruled, governed by, and receiving vertue from them, it necessarily follows, that as well Corruption, as Generation, should proceed from the *Heavens*. As we see many

[a] Lib. 4. Fen. 2. Tract. 2. Cap. 2.

[b] Part. 1. Tract. 1. Text. 104.

things hurt by Heat, and as many by Cold, and divers Infirmities and Diseases accumulated by both, notwithstanding the Heat in Summer, and Cold in Winter are simply good in themselves and necessary. But in relation to us, meeting with our bad humours, they are accompted bad. But I shall dwell no longer on *Starrs Influencies*, since I have been larger c elsewhere, since it it is a truth clear to every rational man; but I haſten to this point.

c In my *Lux Veritatis*, *Vox Stellarum*, and *Astrologie Restored.*

If then, we rightly consider of what hath been premised, *viz.* That *Man* is not exempt from the Influencies of the *Starrs* and superiour *Celestial Bodies*, being an elementary Body; That *Starrs* have Influencies *in general*, and *particularly* are the Causes of all *generation* and *corruption*; That they are the Causes of our *Health* and *Sickness*, &c. It will be no difficult matter to perceive the truth aimed at in this my Digressive Discourse of *Starrs Influencies*, *Causes of Diseases*. And in a particular, and especial manner they may produce *Worms*, by a secret property and innate vertue in the bodies of mankind of all Ages and Constitutions, as well as by their Light and Heat, may excite, exagitate,

and

and augment this, or that, or the other humour, and diſpoſe them to putrifaction and corruption at certain times, and in certain bodies, having in them ſuch impure humours, as are the Seeds of theſe *Vermin*. Whence we ſee that in *Autumn*, and in the *Spring* men are moſt ſubject to the ingendring of them, the humours being by the ſeaſons diſturbed, exagitated and expoſed more to corruption and putrifaction, then before; which ſeaſons (as you have heard) with *Winters* Cold, and *Summers* uncertain Heat (cauſed by the ſeveral Conſtellations and Poſitions of the *Starrs* and various Configurations of the *Planets* as they are ingendred, or remitted) are likewiſe occaſioned. Whence in *Winter*, by its Cold and Crude Air, many Crudities of the like nature are accumulated in our bodies indiſpoſed; and in *Summer* by its ardent heat, in impure Conſtitutions, and ſuch as have an aptitude for the ingendring of *worms*, are abundantly multiplyed. At all times, and in all Conſtitutions, more or leſs may this be verified; according as the body is in temperature, or diſpoſed; and the *Celeſtial Influencies* be tending to Heat,

The ſum of all applyed to the preſent Subject.

Heat, Cold, Drought, or Moisture, or to any occult quality; For, we see often both *Beasts* and *Plants*, nay and *Men* also, in great danger, by a particular Constitution alone, and malignant Influence; whilst others in the same company and condition, are free, and ail nothing; and that without the mediation of those manifest qualities, the temperature of the Air, Rain, Hail, Snow, &c. and perhaps too, without the mediation of any humours at all: which, if it should be asserted: the affection sometimes is so sudden, so strange and divers, it will be no easie matter to shew the contrary. And we frequently find by experience, that even when the Air hath not inclined to putrifaction, neither the Constitution of the Patient; yet the body by some occult influence, hath notwithstanding, been repleat with *worms*.

Neither is it almost possible, there should be any Constitution of the Air, or Season; but in one or other, these *Vermin* will be thereby ingendred: since our natural heat, and corruption, and putrifaction, differ only in Degree. For, that which doth help to digest and correct the fæculent and putrid humours

in

in me, may excite & increase them more in thee, or a third man, according as we differ in temperature, and are more or less subject and exposed by our natural Constitution, ill Customs, or Disorders, to the malignant influence of this, or that *Planet* and Constellation.

They cause in us *worms* also, by their exhaling power and vertue, thereby ingendring and stirring up Winds, Rain, Hail, Snow, Clouds, Mists, and other noxious vapours, which corrupt the Air, and vitiate our humours, so as consequently, those Creatures must be ingendred. But of this more beneath.

Some object against all this I know, or may; from that *Axiom*, *Forma viventis, nobilioris forma solis, quæ tantum est forma mixti.* So concluding with that *Theorem*, *Nihil potest seipso nobilius generare.* But this would run us into a larger Dispute, then suits with this small Tract; wherefore I shall referr you to *Philosophers.*

SECT.

SECT. II.

Of Particular and Secondary Causes.

LEt us now (having ſpoken briefly of *General*) deſcend to *Particular Cauſes* of theſe *Vermin*. *Particular* and *Secondary Cauſes*, then, or *peculiar efficient and natural* (as in reſpect of the other they may be termed) are either 1. *Inward* and *Innate*, or 2. *Outward* and *Adventitious*.

SUBSECT. I.

Of Inward and Innate Cauſes.

LIkewiſe *Inbred Diſtempers* may be alſo ſubdivided, into 1. *Natural*, or 2. *Hereditary*.

MEMBER. I.

Of Natural Cauſes Congenite.

I Shall begin with *Congenite and Natural Cauſes*, which are *all the Ages of Man, from the Cradle to the Grave*; which no one can avoyd that lives in the World,

World, every one being in one or other of them; and if they live long, run through all. All which being incident to Corruption, and apt to ingender thick, grofs, viſcid, and putrid fæculent humours and Crudities of all ſorts and kinds, as in ſome meaſure hath [d] been hinted.

[d] Cap. 5. Sect. 1.

As we ſee *Infancy* is but (as it were) a maſs of corruption and putrifaction, and (in a manner) made up of nothing elſe according to that of *Job*, [e] *I have ſaid to Corruption, thou art my Father, to the Worm, thou art my Mother*, whence they oftentimes are born into the world with them, as was [f] ſhewed.

[e] Job. 17. 14.

[f] Chap. 5. Sect. 1. Subſect. 1.

And after they are born, how long do they live upon Milk and ſuch a Diet as is moſt prone to corrupt and ingender them, to overthrow the tender frame of their Conſtitutions, to ſubvert the Courſe of Nature, hinder Digeſtion, improve Natural Heat, and introduce infinite ſorts of Crudities, the Seeds not only of theſe *Vermine*, but of moſt, if not all Diſeaſes.

And when they are able to run about, the caſe is the ſame with them for matter of Diet, or worſe; meeting them more frequently with variety of Traſh, and

and that which is worſt of all, exerciſing upon a full Stomach, and at unſeaſonable times; being tied to no order, nor having reaſon to regulate themſelves better.

Again, after the fourteenth year of their Age to the twenty fifth, who but they? And how many hundred thouſand wayes do they in their youth, by their head-ſtrong courſes, inordinate drinking, extravagant gormandizing, ſitting up late at nights, whoring and other prodigal wayes, ſubvert their healths, extinguiſh natural heat, corrupt their blood and humours; and (thinking their own Wit beſt) run into all manner of Riot and Exceſs, hating reproof and admonition like *Salomons* Brute. g Theſe Diſorders hinder Natures operations, whence enſue Crudities, ingendring *worms*.

The ſame may be ſaid of the Fifth and Sixth Ages, ſince not one *man* or *woman* of ten thouſand, either know how to order their lives, to chuſe what is advantagious, and avoid what is offenſive or noxious; nay ſome that do know it (ſuch are mens ſenſual appetites naturally!) rather deſtroy their Healths and Lives, then diſpleaſe their Palates; corrupt

corrupt all the humours in their bodies, then croſs one fantaſtical deſire, or leave off one luxurious cuſtom, though never ſo deſtructive. They are no *Changelings* (they ſay) indeed: for their obſtinacy, and perſeverance in evil, it's true, they are none; it were well, notwithſtanding, if they were: yet while they boaſt of this, they cannot acquit themſelves of being *Fools*, or *Changelings* in that ſenſe. They are too wiſe to be adviſed, or to amend; a ſhort Life and a ſweet pleaſes them beſt; and let them take it for me.

And as for the Seventh and laſt Age, in which there is a decay of Natural Heat, whereby Coldneſs and Crudities are abundant; and being (as it were) repleat with the wormatrick water and Seeds of theſe *worms* which are apt to putrifie; it muſt needs be full of them, as I have by ſeveral Inſtances ſhewed. [b] Chap. 7. Sect. 1. Subſect. 1.

MEMB.

MEMB. II.

Of Parents how Causes by Generation

ANother *Congenite, Inward and Eminent Cause of Worms*, is our *Constitution and Temperature* in the whole, or in part, which we receive from our *Parents*: who, if by their own disorderly living, have contracted virulent Diseases upon them, or have them communicated to them by Tradition from their Parents, must needs injure their Posterity. For such Parents as have corrupt and vitiated humours, are Flegmatick, Cholerick, have indispos'd and intemperate Stomachs, or Livers, or however it be they are affected, they bring forth and procreate a Posterity accordingly tempered and disposed, as I noted elsewhere; [i] whence *Ludovicus Mercatus*, who hath largely and learnedly written of *Hereditary Diseases*, adviseth all Families to make Choice of such as are contrary to their own Nature and Temperature, for their Husbands and Wives; that if possible, the ill Constitution in the one, may be corrected and amended by the other. For,

[i] In my Refutation of that vulgar Errour of the *Souls Infusion*, Cap. 3. Sect. 3. Printed 1661.

as is the Father in Temperature (ſayes that famous k *Fernelius*) *ſo is the Son: So that look what Diſtemper or Infirmity the Father had when he begat him, the Child will have the ſame.* Inſtancing in *antient people, craſed and weak, who beget infirm Children, Weaklings, &c.*. And l *Levinus Lemnius*, That *fooliſh and fantaſtical women beget wild and running-pated Children.* For, where the Complexion and Conſtitution of the Parents are corrupt, there the Complexion and Conſtitution of the Children muſt needs be alſo corrupt, and ſo it is introduced from the Father to the Son; though not at all times, other Cauſes preventing: yet for the moſt part it is of ſuch force, as *Nolphius* excellently m notes, *that it alters even the Primary Cauſes and Decrees of Heaven.*

k Lib. 1. Pathol. cap. 11.

l Lib. 2. De occultis naturæ miraculis Cap. 8.

m Sæpe mutant Decreta Superna.

So that from this depraved origination of our infirm Parents, we being alſo infirm, our *viſcera* eſſentially weak, no wonder Crudities enſue, and from thence, not only *worms*; but moſt, if not all Diſeaſes, and that irreſiſtably; for, according to *Horace*,

Naturam expellas furca, licet uſque recurret.

To prevent therefore, *Hereditary Maladies*, many well-governed Nations in former times, did invent divers ſtrict Laws againſt all Marriages where the parties were Deficient, or unſound in body or mind. As *Hector Boethius* [a] writes of the *Scots*, among whom, *it was formerly a Cuſtom, that if any that had the Falling-ſickneſs, Madneſs, Gout, Leproſie, or any ſuch virulent Diſeaſe, that was likely to be conveyed from the Father to the Son ſhould be found, he was inſtantly gelded; if a woman, ſhe was kept from all company of men, and if they found any with ſome ſuch diſeaſe, to be with Child, ſhe with her Brood were immediately buryed alive.* Whence perhaps it is, that moſt commonly, the people of that Nation (eſpecially the men) exceed in comlineſs, ſtature, ſtrength of body, and healthineſs, thoſe of our Native Countrey of *England*. It being uſual, as the ſame *Boethius* [b] obſerves, for the people in the Iſland of *Orchades* to live an hundred and twenty years, for the moſt part ſound in body and mind, without the help of Phyſick. But Sots as we are, in this moſt weighty matter we are too remiſs, marrying any deformed unwholſome piece of mortality for a little money,

[a] Lib. 1. De veterum Scotorum moribus.

[b] De Inſulis.

money, when we are curious of the ſtrain of our Horſes, Doggs, Pigeons, Game-Cocks; and ſo frequently, we leave a Crook-Back'd, Flat-nos'd, Bow-Leg'd, Squint-Ey'd, Left-Handed, ugly, infirm, Weeſle-fac'd, Diſeaſed, Half-Witted, Hair-braind, Nonſenſical, Gooſ-cappical and Coxcombical, Worm-eaten Ideot, not only to poſſeſs our Eſtates, but our Names, and to build up our Families. And if ſo, what profit hath a man of all his Labour under the Sun? Wherefore, we may juſtly admire the Wiſdom and Providence of GOD, who in the midſt of this our careleſs Senſuality, doth in all Ages, or (as *Johannes Bodinus* obſerves) [p] once in ſix hundred years, provide againſt theſe miſchiefs, by cauſing a kind of a tranſplantation of Nations, to purifie and correct their Blood. But I ſhall not farther digreſs.

[p] De Repub. Cap. De Periodis Reipub.

SUBSECT. *II.*

Of Outward and Adventitious Cauſes.

MY Method (having briefly ſpoken of *Inward and Innate Cauſes*) leads me to ſuch as are *Outward and Adventitious*, which happen unto us after we

are born into this Elementary World. And they are again, either 1. *Evident and Remote*, or 2. *Proximate, Antecedent and continuated*, &c.

MEMB. I.

Of Outward, Evident and Remote Causes.

I Shall begin with the first and chief of these outward Causes, viz. *Evident and Remote*, which are again subdivided into 1. *Necessary*, and 2. *Non-necessary.*

SUBMEMB. I.

Of Necessary Causes.

UNder *Necessary Causes* are comprehended those *Six Nonnatural things*, viz. 1. *Air*, 2. *Diet, meat and drink*, 3. *Sleeping and Waking*, 4. *Retention and Evacuation*, 5. *Rest and Exercise*, 6. *Animi παθήματα, Passions and Perturbations of the mind.* They are called *Necessary Causes*, because they necessarily alter us, according as they are used, or abused by us: And *Nonnatural things*, *Non, quod non sint ex rerum naturalium numero,*

numero; not that they are not to be numbred among other things of the World, or are contrary to Nature. But becauſe they do not ſo appertain to the Conſtitution of our Bodies, neither are they unnatural, or beſides Nature, but as it were, a medium between preternaturals and the humours whereby the Body ſubſiſteth or is conſtituted. For they are accidental, but ſuch by which Nature doth ſubſiſt, however they are not eſſentially natural unto us ſo as that they frame the Conſtitution of our Bodies; yet they inevitably alter them according as they are uſed. As, if rightly uſed, they preſerve the Body in ſtrength and health; if abuſed, corrupt and deſtroy the whole Conſtitution and good temperature thereof. *Sennertus* divideth them into four Claſſes. 1. *Thoſe that are received into our Bodies.* 2. *Thoſe that are carryed about with us.* 3. *Thoſe that are reteined and evacuated.* 4. *And thoſe that are extrinſecal and without us.* Some being *External* and ſome *Evident*, if we rightly conſider; the *External*, or thoſe that may be moſt properly ſo termed, are the two firſt, *Air*, *Meat and Drink*, *cum extrinſecus accident*; the *Evident* are the four laſt,

Sleeping and Waking, *Reſt and Exerciſe*, *Retentions and Evacuations*, *Paſſions of the Mind*. The which he juſtly terms προκαταρκτικαὶ, as being rather *Evident*, then *External* Cauſes in a ſtrict ſenſe; however, they are generally ſo received.

So that Diviſion will be here neceſſary, *viz. Evident and Manifeſt*, and *Occult*, *Secret or Hidden*; *Evident and manifeſt Cauſes*, or ſuch as are underſtood and are obvious to the ſenſes whether they be without, or within the Body. *Hidden, Secret and Occult Cauſes* are on the other ſide, ſuch as are not at all obvious to the Senſes, but muſt be diſcovered by certain Signs and Indications.

Thoſe *Nonnatural which are received into our Bodies*, are 1. The *Air*, 2. *Meat and Drink*, 3. *Medicaments*, &c. However, or in what part it be. 2. *Thoſe that are carryed about with us*, are the *motions of the Body and Soul*. As *Perturbations*, *Anger*, *Joy*, *Grief*, and *Fear*, with thoſe divers ſubordinate Paſſions, as *Diſcord*, *Strife*, *Emulation*, *Hatred*, *Choler*, *Indignation*, *Love*, *Ambition*, *Covetouſneſs*, *Pride*, *Jealouſie*, *Mercy*, *Pity*, *Anxiety*, *Care*, *Diſcontent*, *Deſpair*, *Moleſtation*, *Trouble*, *Lamentation*, *Miſery*, *Heavineſs*,

Heavineſs, Mourning, Terrours, Affrights, Amazements, Horrours, &c. Alſo *Sleeping and Waking, Exerciſes of the Soul and Body, Frictions, Walking, Running, Riding,* &c. 3. *Thoſe that are Reteined and Evacuated,* are the *Sperm, Menſes, Hemorrhoids, Blood by Phlebotomie, Sweat, Teares, Urin,* or other *Faeces.* 4. *Thoſe that are extrinſecal,* are thoſe which inviron us, as the *Air, Cloths, Baths, Unctions, Frictions,* &c. Of all which ſomething ought to be ſaid.

DIVISION. *I.*

Of the Air, how a Cauſe.

DIvers Opinions there are touching the *Air,* and Diſputes whether it be Cold, according to the *Stoicks*; or Hot and Moiſt, according as the *Peripateticks* argue; but on theſe I ſhall not ſpend time; but content my ſelf with that Definition of *q Ariſtotles*, Ἀὴρ ἐστι στοιχεῖον θερμὸν ὑγρότατον καὶ ἐν παντὶ τῷ τόπῳ τοῦ ἄλλου σώματος ἐστερηκένῳ ὕπαρχον. It ſurrounds and invirons our Bodies inſinuating it ſelf thereinto by the Mouth, Noſtrils, Pores, and ſuch like paſſages. Wherefore, *as is the Air, ſuch are our Spirits,*

q Lib. 2. ca. 3. De gener. Air elementura eſt moderate callidum & humidiſſimum complens omnem locum, nullo alio corpore repletum.

and as our Spirits ſo likewiſe are our Humours. Our Bodies muſt be conſequently much advantaged or injured by it, ſince they are continually expoſed thereunto, for we cannot live, *ne minimum quidem temporis*, without it; being conſtantly by reſpiration drawn into the bodies of men and women, and being in a moment diffuſed into all the parts of the body, according to its quality, ſubſtance, &c. It affects the Vitals and Spirits firſt, then the Humours, and laſtly the ſubſtantial parts. So that there is a neceſſity in this nonnatural; for as it is the Cauſe of Life, ſo likewiſe is it of Sickneſs, Diſeaſes, and Death it ſelf, if it be impure.

As *a thick Air* thickneth the Blood and Humours, ſo *a vitiated Air and impure* ſubverts the Natural Tempers and Conſtitutions of our Bodies, and changeth the good habit thereof, into its own temper and quality. *Southern Winds* and *Nocturnal Air*, is thick and unwholſome, thickening the Humours and obſtructing the paſſages. *A Tempeſtuous Air* is altogether as bad; *Aer conturbatus ſanguinem turbat ac conſpurcat*; a diſturbed Air troubleth and polluteth the blood. For, as the Waves of the Sea,

r Aer nebulosus facit spiritus tenebrosus.

so

ſo are our Humours and Spirits toſſed with tempeſtuous winds or ſtorms; and the *Devil* oftentimes (as *Lemnius* thinks) takes occaſion in ſuch ſtorms, when the Humours are thereby perturbed, to enter into our bodies with them, and ſo exagitates our Spirits, vexes our Souls, and corrupts our Humours. *A thin Air* on the other ſide, reſolves the Spirits, attenuates the Humours; and if joyned with moiſture, expoſes them as much to putrifaction as the other, if we may believe our own Reaſon, and then that it may be the introducing cauſe of *worms* will not be denyed; I mean *Aer in Subſtance.*

† Putrifactio eſt corruptio caloris proprii ac naturalis in unoquoque humido à Calore Ambiente *Ariſtot. lib. 4. Meteor.* Calor naturalis corrumpi dicitur, quia ab ambiente calore intenditur, atque ita ex naturali ac temperato calore, fit calor nonnaturalis atque intemperatus. *Calor. & lib. 2. De gener. & interr. cap. 9.*

In Qualitie alſo it may be no leſs a Cauſe, eſſentially to ſome certain bodies, who, according to their divers diſpoſitions and the pravity of their Humours, they become corrupted; for the Air affecteth our bodies either by heating or cooling, drying or moiſtning. An hot Air rendreth the bodies of men and women weak and faint, reſolves and decays natural heat, troubles the Heart, and conſequently fills them full of † Crudities, whence enſues moſt Diſeaſes, eſpecially *worms*, and Death oftentimes

The quality of the Air a Cauſe.

it

it self; as it is frequently seen in *Arabia* under the *Dog-Starr*, the Heart is apparently heat by every breath a man draws, wherefore they sleep all Day, and keep their Markets in the Night; and both Men and Cattel do frequently die under the *Equator*, it is so intense. Whence it is that in *Mesopotamia*, *Apuleia*, in *Cyprus*, *Malta*, the *Holy Land*, and very hot Countries, men seldom live long, being accompted old at thirty. *Nam naturalis calor evaporavit, defluit humidum naturale, & siccas partes destituit; in hac humidi & sicci separatione consistit misti interitus.*

A *Cold Air* on the other side, is as pernitious almost as *Hot*; for this Cold being a forcible impugner of Heat, the best and choisest [s] of the primary qualities, exceeding its due bounds, doth frequently [t] corrupt and destroy that

[s] Neither this, nor Heat, nor Dryness is absolutely to be accompted primary qualities, although vulgarly so termed, because all other qualities have their rise from them, or because of their precedency or dignity; *Sed quod primis corporibus sublunaribus πρώτως insint, & quod ex se invicem non fiant*; For it is their property to constitute *prima sensibilia*, that is tactile bodies, *Quatenus talia sint Differentia*, as they affect the sense of feeling, and as they are in all bodies, they are obnoxious both to generation and corruption, being contrary, and apt both to act and suffer, and therefore is rightly defined *that Quality which gains Homogeneals with Heterogeneals*, as we see in Ice, things different are joyned together by Cold. [t] *Frigus non concurrit ad putrifactionem ut causa positiva, sed ut mera privatio caloris*, as *Zabarel, lib. 2. De misti gener. cap. 8.* Yet is it not to be esteemed a bare privation of Heat, as *Cardan* accompts it: For it is an absolute quality since it may be perceived by sense, and hath certain powers of acting and resisting Heat, which to a bare privation cannot be ascribed. It must therefore be accompted one of the primary qualities (as we call them) and may be the cause of putrifaction; yet the proper subject of putrifaction is moisture.

right

right mixture whereby Nature is preſerved; and ſo many times refrigerateth the body, conſtipateth the Pores, incraſſateth the Humours, offends the Brain, Spinal Marrow, Nerves, Bones, Breſts, Ribs, Uterus, Inteſtines, Stomach and other parts, whence are ingendred many vitious and corrupt Humours, breeding not only *worms*, but moſt Diſeaſes.

In like manner, a *Moiſt Air* is not only bad, but the worſt of the three, deſtroying Natural Heat, and that chiefly, if it be a cold moiſt Air, filling the Bones, Inteſtines, and the whole man with Crudities and ill Humours; if hot and moiſt, it begets Rottenneſs and Corruptions, ſtirring up infectious and putrid Diſeaſes. So that I may well conclude, then it muſt needs be an introducing Cauſe of *worms*, and that of all ſorts.

A *Dry Air* alſo, is very bad, and as " *Joannes Crato* hath it, *Admodum Peſti adverſatur*, to be avoyded, even as the Plague it ſelf, a cauſer of Obſtructions, a waſter and conſumer of the Humours, and if it be joyned to moiſture, it corrupts the Humours, deſtroys Natural Heat, x by which not only Corruption, but Diſſolution is made. Thus

" Conſil. 235.

x Interitus vere miſti ex humidi & ſicci diſſolutione.

Thus the Air, both in relation to its *Subſtance* & *Quality*, may be a Cauſe both of *worms* and other Maladies; as alſo all things elſe, more remotely, which have influence on, and can alter the Air in either of theſe manners.

SUBDIVISION. *I.*

Shewing how the Air may be altered, to become a Cauſe by way of Digreſſion.

EVery thing then that alters the Air, either in *Quality* or *Subſtance*, may be a Cauſe; and we know it is incident to mutations Many wayes. As 1. From the *Starrs*. 2. By the *Seaſons* of the Year. 3. By *Winds*. 4. By *Meteors*. 5. By the *Zones*. 6. By the ſeveral *Climats*. 7. By the *Four Quarters of the World*, 8. By the ſeveral *Regions*. 9. By Cities and *Scituations*. 10. And laſtly, By the *Particular Conſtitution and Nature of Places*.

1. That the *Air is altered by the Starrs* will be evident, if we but conſider how we are inclined more to Mirth, Jollity and Lightſomeneſs in clear, fair and ſerene; and to be more heavie, melancholly, ſad, penſive and dejected

The Air is altered by the Starrs.

jected in cloudy, dark, miſty, rainy and moiſt, durty and tempeſtuous wether; according to that true Song of *Virgil*'s in *Georg.*

Verna ubi tempeſtas, & Cœli mobilis humor.
Cunctavere vires, & Jupiter humidus Auſtro:
Vertuntur ſpecies Animorum, & pectore motus
Concipiciunt alios.

Or that of *Ovid* 2. *De Ponto*, 7.

Temperie Cœli corpuſq; animuſq; juvatur.

And it is commonly known, even to the meaneſt Capacity, that when the *Sun* enters the Equinoctial point of *Aries* (or the *Earth* into *Libra* (as *Copernicus*, *Galileus* and others will) the *Spring* forthwith ſhews it ſelf, when he enters the Summers Solſtice, *viz.* The *Tropick of Cancer*, (or the Earth *Capricorn*) he being then neareſt our *Zenith*, *Summer* is occaſioned. In the ſecond *Equinoctial Libra* (or the Earth in *Aries*) he makes *Autumn*. In the laſt *Tropick* of *Capricorn* (or the Earth in *Cancer*) *Winter*. The other *Starrs* by their ſeveral Aſpects and Configurations with them, as they are intended

intended or remitted, cauſe the Heat in *Summer*, and Cold in *winter*, to be more violent or moderate. Again, we ſee when he cometh into *Taurus*, and ſtirreth up the vertue of *Pleyades*, *Hyades*, or *Virgiliæ*, *Athoray*, or *Atarage* towards the latter end of *Taurus*, and the *Hædi* to the North thereof, and *Orion* about the tenth of *Gemini* to the South, or *Rigel*, *Algenze*, *Algebar*; as alſo *Arcturus* or *Azamech* in the Conſtellation of *Bootes*, then ſetting; theſe Conſtellations being all naturally violent and tempeſtuous, Southern and moiſt winds are raiſed for certain days together, Storms, Hail, ſharp blaſts, &c. And *Saturn* never leaves one Sign and enters another, (without the Interpoſition of other Aſpects) but he occaſions Tempeſts, Storms, and a turbulent Air, let it be what time it will. And we ſee daily, the Air altered by the ſeveral Aſpects and Configurations of the *Luminaries* with the other *Planets* and *Starrs*: As when they are in any Aſpect of *Saturn* their oppoſer, who hath dominion over the oppoſite Signs to their Houſes (other Conſtellations and Configurations hindring not) incline the Air to moiſture, cold and darkneſs: whence it is

colder

colder in *January* when the dayes grow longer, then in *December* when they are at the ſhorteſt, and the *Sun* moſt remote from us; becauſe he is then in *Capricorn*; yet in *Aquarius*, as in *January*, the Sign oppoſite to *Leo* the *Sun*'s Joy, the cold is more intenſe. And ſo on the contrary, 'tis hotter in *July* when the dayes are ſhortning, then in *June* when they are at the longeſt, and the *Sun* at his heighth; becauſe he is then in his own Sign and a fiery, when as in *June* he is in a cold, moiſt and watry Sign, and the Houſe of the *Moon*. And who can be ignorant that as ſoon as *Mercury* doth but change his Habit in the leaſt, either in the *Zodiack*, or in his *Orb*, the Air is thereupon immediately altered. And according to the nature of the *Planet* to which he is joyned in the *opening of Gates* the Air is diverſly changed; as if he be joyned then to *Saturn*, he cauſeth fierce, cold blaſts, dark Air and Rain. To *Venus* Clouds and Showers, in times and places convenient; to *Jupiter* Wind and Rain, &c. And ſo judge of the reſt according to their nature. Likewiſe the Conjunction, Squares and Oppoſition of *Saturn* with *Jupiter*, *Mars*, or any of the reſt of the *Planets*, orwhen there

is

is any *apertio Portarum* among them, they alter the Air in a wonderfull manner, according to the ſeaſon of the year, their places in the Heavens, Orientality, Occidentality, dignities, &c. which, becauſe I have already at full, delivered in my [y] *Aſtrologie Reſtored*, I ſhall not particularize in this place, nor inſiſt longer on ſo clear a Truth.

[y] Lib. 4. Sect. 3. ca. 9, 10, 11, 12. Printed 1653.

2. And ſo *the Air is altered by the Seaſons of the Year*, both in *Quality* and *Subſtance*; who is not ſenſible of Cold in *Winter* and Heat in *Summer*. Wherefore [z] *Hypocrates*, will have a *Phyſitian* in the firſt place to regard the Quarters of the Year. For according to its Seaſons, many are made ſick, or well; as he [a] farther notes: The which [b] *Galen* confirms. [c] And elſewhere he ſhews, *Si omnia Anni tempora ſuam naturam ſervarint, morbos indicatu facillimos parient; ſin minus, difficiles.* The *Autumn* it's true, is the worſt and moſt apt to diſpoſe our bodies to the generation of *worms*. And although the *Spring* be indeed, the moſt healthy, and inoffenſive Seaſon in it ſelf; yet it is accidentally, coming after the Cold *Winter*, whereby the humours are diſpoſed, an introducer of theſe Vermin in a copious manner. Thus was he in

[z] Lib. De Aere, agro, & locis.

[a] Lib. De Septent. Partib.

[b] Comment. 1. Aphoriſ. 3. *Hypocrat.*

[c] Com. 3. in lib. *Hypoc.* De Humor.

Jacobus

Jacobus Hollerius [d] the ninth of *April*, 1653. who being molested with grievous pains in his Reins, ejected by Urin, many *worms*. And I my self had *Anno* 1656. several Patients that *Spring*, molested with the Dysentery, and all by reason of *worms*, &c.

d De morbis *internis* Schal. 47.

3. It admits of no *less change by Winds*, For, *Ex ventorum mutationibus & alterationibus, transmutantur & alterantur corpora nostra*. And look how the temperature and constitution of the mind is, and such is the Air, and look how the Winds are affected, and so likewise are our Bodies; for according as they change or alter, so do we; it being a certain motion of [e] Atoms raised by the *Heat* of the *Sun*, or other occasion.

e Philosophers have not agreed among themselves of the nature of Wind, whether it be *Aër concitatus*, or *fluens, & agitatus*, or by what power and means it is moved; But I shall in this place wave disputes.

The *Easterly* Winds do moderately heat and dry, if they are breathed out of the Earth, if they proceed from the Sea, they moisten the Air; ἔυρο, *seu vulturus*, one of its collaterals the *East-south-east wind*, participating of the Southern expirations, exposes the Air to more moisture and cloudiness, incrassating and absuscating it. The other Collateral, *viz.* Καικίας, ἐλλεσπντιας, *Cæcitas*, as the *Latins* call it, the *East-north-east-wind* is nothing at all serene, but obnubilateth

the Air with many vapours and clouds, rendring it thereby cold and unconstant, whence that Proverb,

f In 2. Ep. 6. f Ἕλκων ἐφ' ἅντον, ὡς ὁ καικίας νέφος.

Ut Cæcias *nubem, perinde ad se trahens.*

He draws Calamites upon himself, *as the North-east and by East Wind* doth Clouds.

Southerly Winds are hot and moist, bringing stormy rainy weather, thickning and filling the Air with Clouds and moisture, inclining the humours to putrifaction, it is the worst of winds, and pestilential, most powerfully operating on our humours, as g *Virgil* elegantly sings,

g 1. Greg.

----Ubi tempestas, & Cœli mobilis humor
Mutavere vices, & Jupitur humidus austris
Densat, erant quæ rara modo, & quæ densa relaxat,
Vertuntur species animorum, & pectora mo-
Consipiunt alios———— (tus

It makes them heavy and lumpish, our humours being thereby colloquated and rendred more fluid, so flowing into the parts, that they render the whole man indisposed, relaxing the Nervs, by which motion

motion is performed and perfected. Its Collaterals are not altogether ſo bad; yet *Libanatus* the *South-weſt wind* is more moiſt than hot, filling the Air with humid Vapours and Rain, and ſometimes Thunder. But *Phœnicias* the *South-ſouth-eaſt wind* is not ſo wet, participating ſomewhat of the *Eaſt-wind*.

The *Weſt-wind* is more moderately hot and moiſt, reſiſting Froſt and Snow, and correcting the ſharpneſs of Winter, and producing Plants and Flowers, and therefore called ζέφυρος, *quaſi* ζωὴν φέρων, *Vitam ferens, quod fert quæ ſunt ad vitam, &c.* It is more healthy then the Southerly wind, but leſs then the Eaſterly; yet *Homer Odyſſ.* 4. will have it to be the moſt healthy of all other winds,

Ἀλλ' ἀεὶ ξεφύρου λιγυπνείοντας ἀήτας.
Sed zephyri aſſidue ſpirant, ventiq; ſalubres.

But [b] *Ariſtotle* doth not ſo eſteem it, nay rather affirms the contrary; but this (as the reſt) muſt be underſtood with relation to the nature of the Soyl, and ſcituation of the place; For, in *Navarr* and *Gaſconey*, it is mightily feared, becauſe of its noxious quality there; among us here in *England*, it is more to-

[b] 2. Meteor. Cap. 6.

lerable. Its Collaterals are λὶψ *Affricus* the *West-south-west wind*, and Καῦρος *Corus*, the *West-north-west wind*; both which are cold, moist, rainy and tempestuous, especially the *West-south-west wind*, whence *Virgil*,

Æned. ——— i *Creberque Procellis Affricus, & vastos volvunt ad littora fluctus.*

Corus is more cold, Snowy and Haily; but they are both k pestilential and dangerous.

k Prognosticks of Pestilential Years, among others, you may take to be, when Roots, as Turnips, Parsnips, &c. are more lushious then in other Years; also when Insects, and such Creatures as proceed from putrifaction abound more then is usual, for this argues a great putrifaction in the Air; also when they appear monstrous with two Heads or Tayls, and such as these, the Lord *Virulam Viscount* St. *Albans*, in his *Natural History*, attests himself to have seen, *Anno* 1625. in which Year there was a very great Mortality in *London* and other parts.

Lastly, that the *North winds* dispose the Air to Dryness and Cold, is evident. Its Collaterals are *Boreas*, the *North-east and by North wind*, and *Certias*, the *North-north-west wind*, the former is the Author of Cold, the later of Snow and Hail, whence they become enemies to all the parts of the *Thorax*, *Bladder and Bowels*, causing Coughs, pains, and divers obstructions, &c.

So

So that by theſe variations of the *Air* and *Winds*, you may ſee that by the Clouds, Miſts, and other offenſive Vapours, as well as by their qualities, our humours muſt needs be vitiated, and theſe *vermin* frequently thereby ingendred, according as they meet with matter fit to corrupt and receive their Impreſſions, as each Body with its Humours are diſpoſed.

4. The *Air is alſo altered by other Meteors*; of all ſorts, both *Airy* and *Fiery*, as *Watry*, as is clear to every ones Capacity. I ſhall not therefore, in this ſmall Tract, enter into that Large Diſcourſe of *Meteorologie*; But referr you to *Plato*, *Ariſtotle*, *Seneca*, *Zabarel*, *Jovianus Pontanus*, *Fromundus*, *Keckerman*, *Scaliger*, our *White* and others; who have learnedly and largely written of them all, the matter of their origination, and various Cauſes, &c.

5. As alſo no leſs by the *Zones*: Now that we may the better underſtand what theſe *Zones* are, it will be requiſite to know (a little by way of Digreſſion) that in the *Sphear of the World*, there are *Divers Circles*; of which, ſome are *moveable*, ſome *immovable*; ſome greater, and ſome again,

The Diviſion of the Heavens.

gain, leſs; The *greater Circles* are thoſe that have the ſame Center with the Heavens: The *leſſer* have their Centers out of that of the Spear, *viz.* The two *Tropicks* and the two [l] *Polary Circles.* The *greater* are in number four, the *Equinoctial* [m] and *Zodiack* [n] being the two chief; the two other are named *Colures.* [o] So that then *movable Circles* are in all, juſt eight.

l They are ſo called becauſe they are deſcribed about *the Poles of the World*, and limit the deviation or the diſtance of the Poles, that which invironeth the North Pole being called *Artick*, the other about the South Pole, *Antartick.* *m* It is ſo called, becauſe when the *Sun* is under the Line, he cauſeth the equality of the Day and Night through the whole World; and becauſe this Circle is an equal Line, it is called *the Equator* alſo. *n* It is ſo called ἀπὸ τῶν ζώων, *i. e. Ab Animalibus quæ in eo Imaginantur*, or παρὰ τῶν ζῶν, *Quod vitam & Calorem Animalibus dare creditur.* It is likewiſe called the *Ecliptick*, becauſe the *Sun* and *Moon* are never Eclipſed, but in it. It is alſo termed the *Oblique Circle*, becauſe in reſpect of the *Equator*; it is ſcituate oblique. *o* They are ſo denominated, becauſe they have an imperfect revolution in turning with the Sphear upon the points of their Circumference, and not about their proper Poles, as other Circles.

Of the *Immovable Circles*, ſome are *Paralel*, ſome *Vertigal*, ſome *Horary*, dividing the Hours of the Day and Night. Others divide the *Heavens* into twelve equal Parts or Houſes. But the immovable Circles, are the *Horizon* and the *Meridian*, which to imagine to be ſolid, hard, and impenitrable ſubſtances, real Orbs, and the like, are too abſurd: for they are but Imaginary all, and Inventions

ventions of our *Aſtronomers* and *Mathematitions*; admitted meerly for Doctrins ſake. Some on the other ſide, feign to themſelves many ſubdiviſions of *Epicycles* in *Epicycles*, and large Orbs of *Eccentricks*, and *Eccentre Epicycles*, &c.

This *Equator* being placed diverſly between the *Poles*, divideth the whole Sphear into two equal parts, the which again is in like manner divided by the *Zodiack*, and thoſe points where the *Equator* is cut by the *Zodiack* are called *Equinoctial points*, and the points of the *Zodiack* which are the means between the *Equinoctials*, are called *Tropicks* or *Solſteads*, viz. The Stayes or Stations of the *Sun*. The which *Cardinal points* do the *Colures*, the two other great Circles cut likewiſe, dividing as well the *Equator* or *Equinoctial Circles* into four parts, as the *Zodiack*; one paſſing by the beginning of *Aries* and *Lybra* the Equinoctial points (and therefore called the *Equinoctial Colure*) the other by the firſt points of *Cancer* and *Capricorn* (and is called the *Solſticial Colure*) and both by the *Poles of the World*, whereby they are divided into three Angles: So that the Ark of the *Solſticial Colure* betwixt one of the *Equinoctials* and the next *Solſtead*,

is the meaſure of the greateſt declination of the *Sun*, which muſt needs be equal to the Ark of that *Colure*, which is between one of the *Poles of the World*, and the next *Pole* or *Tropick* of the *Zodiack*. For by how much one *great Circle* declineth from another, by ſo much the *Poles* of the one are diſtant from the *Poles* of the other; becauſe all greater Circles are equal, and have one common Center, equally dividing themſelves, having their declination likewiſe juſt in the midſt of their Interſections: Whence is apparent, thoſe *four little Circles* divide *the whole Sphear* into five principal Parts or Regions, commonly called *Zones*, unto which as many Parts and Regions anſwer upon the *Terreſtrial Globe*, differing in magnitude and diſpoſition or nature, according to the tradition of the *Sun*. The largeſt, or that which is moſt ſpacious, lies betwix the two *Tropicks*, and is in the midſt, divided by the *Equator* or Line of the World, whereby it is moſt temperate under the Line, and in the midſt; becauſe the Dayes and Nights are of an equal length, the *Sun* ever riſing at ſix, and ſetting at ſix; and by reaſon of the great Dews which fall in the Night, the

Of the Zones of the World.

Heat

Heat of the Day is thereby compens't; beſides, in the Day-time, there are frequent *Brizes* and Gales of Wind which likewiſe temper the Air, ſo that it is more cool at Noon, then about nine in the Morning before the ventilating of thoſe *Brizes*; again, the *Sun* in this part maketh no long ſtay, only paſſeth by, or croſſeth the *Equator*, and ſo cauſeth two *Summers* and two *Winters*. But about the borders thereof, near the *Tropick*, it is moſt exceſſive Hot, becauſe the *Sun* by his reverſion and turning ſtill back again when he is come to the vertical point, redoubleth the Heat; making one perpetual long *Summer*, without any intermiſſion of *Winter*; neither is there thoſe freſh gales of wind in thoſe parts, nor that qualification of Heat by the coldneſs of the Night, becauſe the Day is ſo much the longer then the Night, that the ardent heat thereof is impoſſible to be thereby allayed; wherefore this part is termed the *Torrid Zone*.

The two ſmaleſt Regions or *Zones*, or moſt extream, are comprized about the *Poles of the World* within the *Artick* and *Artartick Circles*; wherefore, one is called the *North*, the other the *South Zone*, the which being ſo remote from the

the *Zodiack*, the Cold muſt needs be the more intenſe, and ſo are termed the *frigid Zones*.

The other two are menes between the great one (which is in the midſt of them all) and thoſe two being moſt extream and leaſt, being larger towards the *Tropicks*, then towards the *Polary Circles* by which they are bounded, whence they become more temperate, and are therefore call'd *Temperate Zones*; the *Sun's* Courſe being neither too oblique nor direct. Thus we ſee the diſpoſition of the Air is alſo varied. For *Immovable Circles*, I referr you to *p Aſtronomers*, ſince I deſire not to digreſs farther then I needs muſt.

p Who have written largely of them.

6. The *Air is alſo altered by Climates*, which are nothing elſe but the Spaces of the *Terreſtrial Globe* between two *Paralels* towards the ſame *Pole* from the *Equator*, each Region differing from anothers bounds the ſpace of half an hour of a day; yet this difference is not in thoſe which are near the *Pole*; of which, the ſeventh which paſſeth between the twelfth and the fourteenth *Paralel*, is counted the moſt temperate; that is comparatively. For this admits of Intemperancie ſometimes; but not in

in that exceſſive degree of the reſt more extreamly ſituated, as is evident.

7. Likewiſe it is altered by the *Cardinal Regions of the Woild.* For *Eaſtern Regions* are moderately temperate, furniſhed with pure, clear, ſweet water, &c. And *Polybius* commends *Lucitania*; and *Spain* is alſo by *Juſtin*, for an healthy Countrey, and free from all noxious vapours. And *Egypt* to be of that excellent temperature, that neither Cold in *Winter*, nor Heat in *Summer* do ſo exceed as to hurt. So doth [q] *Appinianus* cry up *Numidia* and the major part of *Affrica* for their exceeding good temperature, nay he preferrs it far before *Egypt*. Again, in *Perue* under the * Line, and in the *temperate Zone*, it is (as you have heard) much more temperate, then in it's Borders, or in *Barbary*; and yet in other places under the Line, as in St. *Thomas Iſle*, and *Manamotapa* in *Affrica*; it is moſt exceſſive hot, and their Inhabitants Cole Black, when thoſe in *Peru* and other places under the ſame Line are White, and in the ſame parallel the Air temperate; yet ſome have reported, that in *Peru* on the one ſide of the Mountains, it is hot, and on the other cold, &c. and which is not a little won-

[q] De bello Punico.

* And yet, which is wonderful, under the *Equator* (*As Areſta.* lib. 11. cap. 7. notes) amongſt the Sierra's, *Lames, Audes, &c.* there is ſuch wether, *ut merito exerceat Ingenium.* For no Philoſophie can find out the true cauſe thereof, it being extreamly various.

wonderful, in one and the same Latitude, there should be such difference in the Complexions, Natures and Constitutions of men, and quality of the Air and Soil. As, the Inhabitants about the *Straits of Magelan* are White; and yet they lie in the same degree of Latitude, and equally distant from the *Equator* as those *Negroes* and † *Black Mores* do. Also the *Italians* and *Spaniards* are White, who are in the same Latitude with the Inhabitants of *Cape of good Hope* (as we term it) that are Black. In some parts of *Ethiopia* they are *Dun* and *Tawny*; in *Zeilan* again and *Malabar* parallel with them, absolutely Black. And although *Africa* be an healthy place, yet it breeds multitudes of poysonous Creatures; and *Ireland* which is not so healthy (especially in Boggy parts) hath no venomous thing in it, neither will any live therein.

† Whence we may conclude, is no impertinent Inquisition of the Reason and Cause of *Black Mores*, it being as difficult as nice.

The *Western Regions* on the other side are more sickly and unhealthy, the *Sun* and other *Planets* drawing all the Mists and Vapours which they exhale in the day-time towards the West, and being nearer the Sea, &c. whereby they are furnished with muddy, troubled waters, impure and unwholsome. As Sir *Richard*

chard Hawkins, therefore, ſpeaks of the Iſles of *Cape de Verd*, I may pronounce of theſe Regions; That they are the moſt unhealthy in the World, for Feavers, Calentures, Frenzies, Fluxes and putrid diſtempers.

Neither are the *Southern* much better, by reaſon of multiplicity of vapours, and groſs exhalations, breeding Lasks, and filling the Brains, Bodies and Vitals of Men and Women with putrid humours and vitious, dulling and ſtupifying them; as *Horace* ſang of the *Beotians*,

Bœotum *in Craſſo jurares Aëre natum.*

Whereas on the contrary, the *Northern people* by reaſon of the ſharp, clear, cold Air, wherewith they do abound; the Inhabitants of thoſe Regions are more quick-witted, ingenious, more tall, comly, and long-lived. As *Leo Affer* commends the *Egyptians* for mirth and jollity; becauſe of the ſerenity and purity of their Air. And [r] *Cicero* ſays, the *Athenians* are more quick-witted then the dull block-headed *Thebeans* and others, becauſe they live in a more pure, clear and ſerene Air, and truly a foggy, thick

[r] *Lib. de fato & de Natura Deorum lib. 3.*

thick Air, doth not only dull the Senſes, but alſo makes men thick, fat, and groſs bodied that live in it, as the *Thebeans* were, and *Dutch* are.

8. The *Air is altered according to the poſition of Regions and Provinces.* For, what brings health to one place, is oftentimes moſt pernitious and mortal to another. As, we ſee the Weſtern Winds are very noxious to the *Gaſcoins*; yet moſt grateful to the *Italians* and *Grecians*. The North-north-weſt wind alſo, every one knows, is very grateful and ſerene to us in *Europe*: to the Borderers the Weſt-ſouth-weſt wind is rainy and ſtormy. In *Locris* and *Croto* (if we may believe ſ *Pliny*) the Plague was never known, nor in that part of *Ethiopia* by the *Black Sea*; yet in *Mauritania* it ruins all; and at *Tholouſe* it hath continued ſeven years together. So it is uſually more violent in Northern than Southern parts. In *Mare Pacifico*, or that which ſome call *Del Zur*, there is ſeldome or never any wind ſtirring; and yet in the *Atlantick Seas*, there are perpetual ſtorms. *Bohemia*, by reaſon it lies along to the North, is cold; when as again in *Toledo*, it is as hot: In this our Iſland of *Great Britain* there is fre-

ſ Lib. 2. Cap. 99.

frequently or perpetually Clouds; which ſome think is becauſe it is an Iſland; but I think that no ſatisfactory Reaſon, ſince *Rhoads*, over which there was ſcarce ever any Cloud ſeen, is likewiſe an Iſland. And *Egypt* where it never yet rained (ſave only Hail mingled with † Fire) is not far from the Sea. In ſome Countreys, Foggs and Miſts infeſt them; in others they have a conſtant ſerene Air. Under the *Equinoctial Line* are certain winds at ſuch and ſuch times of the day, as was ſaid, and in ſome parts of the world, the wind blows conſtantly one way for half a year together, and the other half year, the contrary way. In *Moſco* in 53. degrees of Latitude, and *Buttons Bay* in 52. Snow and hard Froſts all the Winter long, nay, and moſt part of the Summer too; and here again in this our Iſland in the ſame Latitude, we have more open and temperate weather.

† Exod. 9. 23. 24.

9. The *Air is altered by the ſcituation of Houſes and Cities*; wherefore, according to the diverſity of places, Houſes ought accordingly to be built, and ſo likewiſe Cities; as we ſee in moſt Cities of *Italy* and *Spain*, their Streets are built narrow, and the Houſes almoſt cloſe at the Top,

to refract the *Sun-beams*; and we in *England* not being ſo moleſted with Heat, build more large and ſpacious Streets; and if any ſuch narrow there are, it was rather contrived for commodity of Trade, and that they might loſe no room, &c.

10. And laſtly, *It may be altred by the particular Conſtitution and Nature of places.* As, from certain Ditches, where the Carkaſes of Creatures have been thrown, Caves and Holes in the ground, do very noxious, and pernitious Vapours proceed. As, near *u Baias*, where is ſuch an infectious Den, breathing forth ſuch venomous Air, as the very Birds that fly over it, are ſaid to fall down dead thereinto; according to that of *Virgil*, *Æneid. 6.*

u In Sinueſſano agro & Puteolano.

Spelunca alta fuit, vaſtoq; Immanis Hiatu,
Scrupea, tuta lacu nigro, nemorumq; tenebris:
Quam ſuper haud ullæ poterant impune volantes
Tendere iter pennis; talis ſeſe halitibus Atris
Faucibus effundens ſupera ad convexa ferebat:
Unde Locum Graii dixerunt nomine Aornon.

x De origine rerum.

So alſo, as one travels from *Peru* into *Chila*, as *Liburius x* notes, men meet with ſuch a deadly Air, that their limbs before

before they are ſenſible, fall from their bodies. *Haldromot* in like manner, tells us of a wind that kills people on which it blows. And that in the time of *Philip* of *Macedon*, many died by paſſing between two Mountains, by a mineral Air ſtufft with vitious and ſulphurious Spirits: and ſuch are frequent in many Caves in *Hungaria*, *Sweden*, and even among our ſelves where there are Mines. Again, we ſee the beſt and richeſt Soil, yields the worſt Air; and the moſt ſteril Plats, Sandy dry grounds, afford the moſt wholſome Air. So on the Hilly grounds, the Air is more cold and ſharp; in Vales and Bottoms, more thick, foggy and miſty, and many times fraught with very noiſome Vapours. Likewiſe woodland Vales breed moſt groſs and feculent Air: as Rivers, Ponds, Moats, and marſhey grounds, make the Air more moiſt, thick and groſs. For although *Cato* commends the ſcituation of Houſes upon Rivers ſides, as alſo *Columella* near to a City, in rich grounds and highwayes, it is rather for profit then pleaſure, wealth then health. Yet the Sea-ſide and Saltwater Rivers, are not to be condemned; ſince the Air is by its Saltneſs, rather purged and puri-

fied from its groſsneſs and corruption.

Thus have I given you briefly in this Digreſſion, a ſurvey of the Airs mutability both in Subſtance and Quality, which muſt accordingly affect our Humours, either to health or corruption: wherefore, this ſhall ſuffice to be ſpoken of the *firſt nonnatural Cauſe of theſe* Vermin, *viz. Air.* Proceed we now to the Second.

DIVISION. II.

Of Diet, Meat and Drink, how a Cauſe.

THE various Cauſes of *worms*, are innumerable and intricate; for though we have aſſerted they are ingendred in our Bodies of putrid humours, joyned with heat (which is excited by the Putrifaction) yet it is not ſo apparent how that Putrifaction, or putrifying heat, doth produce ſuch Creatures, or how they aſſume their form. For, we are not to conceit this proceeds meerly from putrifaction, and concoction meeting therewith, or heat acting on the putrid humours; ſince neither of theſe can of themſelves bring forth a more noble thing then themſelves; but, as

as is moſt rational, to attribute ſomething to the nature of the matter or humour it ſelf, in which the ſeed of the production is, or ſomewhat equivalent thereunto, having the proximate principle and peculiar power of receiving ſuch a form included and latent in it ſelf. Whence it is, according to the diſpoſition of the matter and humour, this, or the other, or that kind of *worm* is generated; it is therefore requiſite we conſider *Diet, Meat and Drink*, whence thoſe humours themſelves are ingendred.

SUBDIVISION *I.*

Of the ſeveral ſorts of Food, Cauſes.

HE that ſhall conſider it, will find our Food to have much more power to alter our humours, if it offend either in Quantity or Quality, then the Air, nay, and change our Conſtitutions; it having a marvellous efficacy in generating Diſeaſes, yielding the very matter and ſeeds of them. For, neither the Air, nor the Perturbations of the mind, nor any of thoſe nonnatural Cauſes, take place or work this effect, except the Conſtitution of the Body and prepara-

tion of the Humours do concurr. So that I may ſay, *this Diet* is the Mother of all Diſeaſes, let the Father be what it will: wherefore it is moſt requiſite, we have an eſpecial care how we uſe or abuſe it, there being nothing in which we more frequently err, being for the moſt part guided rather by our ſenſual Appetites, then Reaſon, verifying that old true ſaying, *Plures Corpula, quam gladius.* For of theſe two, I may juſtly ſay, as the Children of *Iſrael* of *Saul* and *David*; The *Sword* hath ſlain it's Thouſands; but the *Board*, thoſe devouring Guts of ours their ten thouſands: wherefore the right knowledge of this Diatetick part of Phyſick is not only moſt excellent, but moſt neceſſary.

The various Cauſes of *worms.*

My work is here to ſhew you what kind of Food breeds either a Terrene, Emplaſtick, Slymie or Flegmatick Juice, or is Pugnotick, or Stegnotick, or Emphractick, is Septick, Iddiocratically or Symptomatically, or ſoon converted into putrifaction is dyſpeptick, or being received into the ventricle, Septifies what it meets with there; and the like, ſith all theſe wayes *worms* are by them ingendred, which may ſerve for a general Rule.

And

And that I may be the more plain, I ſhall proſecute this method. 1. To ſpeak of the ſeveral ſorts of *Plants* for Food. 2. Of *Four-footed Creatures*, or Beaſts: 3. Of *Foul*. And 4. and laſtly, of *Fiſhes* of the Sea and Freſh-water; under which, all kind of Food is comprehended.

TITLE *I.*

Of Plants for Food, Cauſes.

RIghtly under Plants may be comprehended 1. *Bread-Corn*. 2. *Pulſe*. 3. *Leaves, Herbs and Sprouts*. 4. *Roots*. 5. *Fruits*.

1. Under *Bread-Corn*, again is comprehended 1. *Wheat*. 2. *Beer-Barly*, a Couſin-german to Wheat. 3. *Rye*, a kind of *wild Wheat*. 4. *Barly*. 5. *Rice*. 6. *Panick*, a grain uſed more in *Africa* then with us. 7. *Millet*, a grain alſo uſed in the Eaſtern parts of the World, 8. And laſtly, *Frumentum Saracenicum* (as *Matthiolus* calls it, but why, no one knows) or *Buck-wheat*. All which may be the occaſions of ſeveral færal evils, eſpecially *worms*: Many of them are more fit for *Horſes*, *Pigeons*, *Capons* and

Geeſe then men; as *Oats*, (the chief Food of the *Scots* and *Iriſh*) and *Panick*; others are very unwholſome, hard of digeſtion as *Barly*, *Rice*, *Millet*, *Panick* and *Buck-wheat* not excluding *Rye*. Moſt of them being but Hologotrophick, and affording but an Emplaſtick, Slymie Juice, as *Oats*; wind, gripings and pains of the Belly, as *Rye*, as well as Crudities, and ſo doth *Barly*; as alſo obſtructions, ſo doth *Buck-wheat*: Nay, and *Wheat* it ſelf, though accompted the beſt Bread, if it be unleavened is exceeding unwholſome, and no leſs a Cauſe then any of the Reſt. It is good for no one ſick or well, of what Age, Sex, or Conſtitution ſoever, being heavy, groſs, glutinous, hard of digeſtion, ingendring abundance of Crudities and ill Humours, which occaſion *worms* and many other Diſeaſes, if it's emplaſtick and glutinous quality be not corrected by Leven. And therefore all *Phyſitians* unanimouſly condemn it, accompting it fit for nothing but Cataplaſms. *y Avicenna* adds, *That the nouriſhment proceeding from unlevened Bread, is very offenſive to the Liver, obſtructing it, increaſing and breeding weakneſſes of the Spleen, and ingendring the Stone in the Reins.* Likewiſe, if it be hot,

y 2. Can. Tract. 2. Cap. 572.

too

too new or too old, it is very offenſive. Hot Bread puffs up, ſtopps, and obſtructs the Bowels, occationing Crudities and putrifaction, by impediting the Chyles free paſſage. Old Bread on the other ſide, dry and mouldy, renders the Body Coſtive, ſhuts up the Sink of the Body, ingenders melancholy, and the ſeeds of theſe *vermin.* Wherefore I conclude with *Schola Salernitana*, for what is more to be ſaid on this point.

Panis non Callidus, nec ſit nimis inveteratus,
Sed Fermentatuſque. oculatus, ſit bene coctus,
Et ſalſus modice, ex gravis validis electus.
Non Commedas Cruſtam, Choleram quia gignitaduſtam,
Et Panis ſalſus fermentatus bene coctus,
Purus ſit ſanus; non talis ſit tibi vanus.

2. *Pulſe*, which are either 1. *Beans.* 2. *Peaſe.* 3. *Lentills.* 4. *Cicers*, which are more fit for *Phyſick* in the Stone, &c. then for food. 5. *Cichlings*, ſeldome or never uſed among us. 6. And laſtly *Tares*, which are fitter for *Pigeons* and *Hogs*, then men. For they all breed in the Bodies of ſuch as eat conſtantly on them, or frequently, a groſs Juice, black and thick Blood, many Crudities, much wind and excrementious humours,

ingendring *worms* and other evils; nay, and are hard of digeſtion, cauſe obſtructions, and ſend up many pernitious, fuliginous fumes to the Brain, cauſing melancholy, &c.

3. *Leaves, Herbs* and *Sprouts* are no leſs a Cauſe, rightly conſidered. For although they have their ſeveral good uſes in Phyſick; yet to make them or any of them our daily food, is moſt unholſome. They breed Crudities, eſpecially *worms*; corrupt the Blood, yield a feculent juice, cauſe Melancholy, and the Scorbie; moſt *Phyſitians* therefore, diſallow of them: and although *Chryſippus* extolls *Cabbidge* for an wholſome food, and excellent in Phyſick, curing moſt, if not all Diſeaſes (having written an whole Volum in the Commendation thereof) I ſay, notwithſtanding his large Encomiums (and what others maintain, that the *Romans* ſix hundred years together (after they had baniſhed all *Phyſitians*) preſerved themſelves ſound in health by *Cabbidge alone*) it is the worſt of Plants.

4. *Roots* are altogether as bad to be conſtantly fed on, or worſe, being windy, crude, troubleſome to the Bowels, &c. breeding many groſs, crude, and indi-

indigeſted humours, and fuliginous fumes; eſpecially *Garlick*, *Onions* and *Leeks*, offending the Brain, and cauſing *worms*. And indeed, *Garlick* is fitter for Phyſick then Food, which the Country-man therefore eſteems as his *Mithridate*; nay he preferrs it to *Aurum Potabile*, or *Hermes* his *Elixir of Life*, *S. Devogius* his *Philoſophers Stone*, *Pontanus* his *Fire*, *Artethius* his *ſecret Antimonial*, his *Water* and *Vinagre*, or *Quinteſſence*, by which he lived a *thouſand years*; as *Roger Bacon* and others report; *Riply* his *Toad*, *Agrippa* his *Soul of the World*, &c. And although ſome may think it rather a Remedy againſt *worms*, then a Cauſe, it being uſually given to Children for that very end, boiled in milk; yet being eaten inordinately, it doth not only breed *worms* in the *Bowels*; but alſo in the very fleſh, as was ſeen in ϰ *Arnulphus* the Emperour. *Radiſhes* are almoſt as bad, being hard of digeſtion, breeding but bad Blood, little nouriſhment, and are more offenſive to the Stomach then any of the reſt, cauſing filthy, ſharp, hard evacuations, ſo filling the Body with Crudities, wind, &c. And although *Turnips* be accompted by ſome an wholſome Root, yet they breed but a thick Juice, and are not very quick

ϰ As *Cranz.* lib. 3. cap. 3. Hiſt. Saxon.

quick of digeſtion neither, and if they be not well boiled, breed many Crudities, and if they do not ſoon digeſt, afford but a melancholly, ſcorbutick, groſs, putrid blood. *Navenes* alſo, though bad enough; yet are much better and ſweeter, and more nouriſhing. Some have allowed of *Parſneps* and *Potatoes* as leſs crude, groſs and windy, then the reſt; but nouriſh not ſo much as *Turnips*, if we may believe [a] *Galen*, and being eaten in any large quantity, yield but a bad juice. *Brueirinus*, *Magninus*, *Crato*, *Scolgius*, *Montanus*, *Afonſea*, *Trincavellus*, *Savanaxola* and others, will not have them eaten at all. The ſame may be ſaid of *Potatoes* and *Scirits*, the beſt of the three. *Carrats* are in a more copious degree windy, then either *Turnips* or *Parſneps*, and afford a leſs nouriſhment, and that worſe; breeding a groſs, praved, fuliginous juice, full of crude humours, offending the whole man.

[a] Lib. 2. De Alimentorum facultatibus.

5. *Fruits* are a principal Cauſe of theſe *vermin*; and they are either ſuch as proceed from *Plants*, or from *Trees*; either, or both of which eaten in any large quantity to ſatisfie the appetite, is moſt unwholſome, breeding groſs, praved humours, a malignant Juice corrupting

rupting the Blood, and ingendring Crudities, and not only *worms*, but in a manner, all Diſeaſes: For they yield but a moiſt, thin, crude, unſound nouriſhment to the Body at the beſt; whence perhaps, *b Cardan* puts this as the principal Cauſe, why the people of that great City of *Feſſa*, are ſo unſound and perpetually Sick, becauſe they eat ſuch a quantity of Fruit, as thrice a day conſtantly; for if they corrupt (as nothing more apt) in the Stomach, they ſeptifie our humours, and poyſon the whole Body. *Bruerinus* condemns all but *Grapes* and *Figgs*, from *Galen*; yet *Grapes* yield none of the moſt laudable Juices, and are Hologotrophick, ingender wind and Looſneſſes, and if they ſtay long in the Body, cauſe Crudities, in that they ſoon putrifie, and fill the Liver and Stomach with theſe praved humours, whence are ingendred theſe *vermin*. *Figgs* it's true, nouriſh as much, if not more then any other Fruit; yet yield none of the beſt nor wholſomeſt nouriſhment neither, and their ſeeds and skins nouriſh not at all, neither well digeſt; wherefore to eat them in any large quantity is not ſo ſafe, eſpecially for ſuch as are moleſted with obſtructions of the Liver, have depraved humours

b Lib. De rerum varietatem.

humours and Conſtitutions, or are ſtrucken in years. *Paulus Jovianus* tells us, that [c] *Pomponius Columbus* the *Vice-Roy* of *Naples*, by eating liberally of them, died ſuddenly. And although [d] *Galen* affirms them, if they be ripe, very harmleſs: Yet the ſame *Galen* in [e] another place confeſſes, if they continue long in the body, they yield but a bad Juice, and breed *Lice*; for the truth is, being frequently and liberally eaten by us, they breed a very bad Blood, putrid, and ſubject to corrupt all it rancounters with; whence not only *Lice*, but alſo other *worms* are produced. And I remember [f] *Athanæus* records of *Plato* the Philoſopher this ſad Story, That he was eaten up of *Lice*, by his frequent feeding on this Fruit, which he ſo exceedingly loved; as he was thence called Φιλοσύκος. *Crato* admits of no Fruit at all, *Via Cibi & quantitate magna.* For, if we ſhould examin the beſt of them; firſt thoſe of Plants, *Strawberrys*, *Reſpas*, *Artichoaks*, *Cucumbers*, *Pumpions*, *Mellons*, *&c.* we ſhall find them not worth the eating: Since *Strawberrys*, which are accompted by all, the harmleſſeſt Fruit that is, yields but a thin, cold Juice, and ſoon corrupts in the Stomach, and

c In vita ejus

d Lib. 2. De Alimentorum facultatibus.

e In Lib. De Enchymia & Cacochimia.

f Lib. 7. Cap. 4.

and ſo may frequently breed *worms*. And although it be believed of ſome, that no one can ſurfeit on them; yet *Cranz.* g tells us, that *Melchior* Duke of *Brunſwick* by a ſurfeit on them, burſt aſunder; we may affirm the ſame evills then well of *Reſpas*, being worſe. *Artichoaks* I confeſs, are pleaſing to the Palate; yet if we may credit *Galen*, h they afford but a praved Juice; beſides, they are hard of digeſtion, and breed not ſo good a nouriſhment as other Herbs; whence they muſt needs breed Crudities, as alſo *worms*. *Cucumbers* are much more an unwholſome Food, hard of digeſtion, yielding but a groſs, ſcorbutick, melancholy Juice, alſo ſometimes, a crude and flegmatick matter, which occaſions *worms*, and being diſtributed to the Veins, cauſeth the matter of moſt putrid affections. *Pompions* are more cold and moiſt then *Cucumbers*, and therefore more unwholſome; for they yield a worſe Juice, and more apt to corrupt, vitious and purulent, whence ariſeth a moſt malignant humour which produceth *worms*. Laſtly, *Mellons* are more cold and moiſt then *Cucumbers*; yet more hot and dry then *Pompions*, and worſe then *Cucumbers*: Yet the degrees wherein

g Hiſt. vandal. lib. 9. cap. 9.

h Lib. 2. De Alimentorum facultatibus.

wherein they differ in Crudity is ſo ſmall, that they deſerve as much condemnation as the worſt; for they eaſily corrupt and prove extream pernitious, and bring many direful evils, as well as *Worms* and *Scorbie* upon us, as may abundantly be ſeen in Hiſtories. *Abertus Secundus* the Emperour (as *Caſpianus* records) was by eating part of a *Mellon*, caſt into a deadly Flux. *Platina* alſo tells us, that *Paulus Secundus* Pope of *Rome*, thereby became Appoplectick, and ſo died. Likewiſe *Sophia* Queen of *Coland*, was ſurprized with the *Palſie* (as *Cronerus* witneſſeth) by feeding too liberally on them.

Neither are *Tree-Fruits* much better, being all apt to corrupt quickly in the Stomach, eſpecially *Peatches*, *Apricocks*, all ſorts of *Plumbs* (though the *Damſin* is the moſt harmleſs, if any can be ſo termed) *Gooſeberryes*, *Mulberryes* and *Cherries*, all which yield a cold, wateriſh crude Juice, and therefore ought not to be eaten at all, eſpecially after Meals, for they not only turn to corruption upon the other Food, but likewiſe indanger the corruption of the whole Repaſt. On the other ſide, *Medlers*, *Services* and *Quinces*, and whatever are ſtegnotick,

notick, eaten before Meals, cloſe the orifice of the Stomach, and hinders Concoction, i *Galen* himſelf confeſſes, by giving *Pratus* the *Rhetorition* order to eat *Quinces* before Meat, he had almoſt coſt him his Life, by cloſing up the *Pilorous*, or lower Orifice of the Stomach; but they are not to be eaten raw as Food, but as Marmalad, or otherwiſe preſerved; wherefore I ſhall ſpeak no more of them. *Medlers* and *Services* are altogether as reſtringent and hard of digeſtion, eaten in wantonneſs; but better let alone. *Apples* and *Pears* are of divers kinds or ſorts, as *Apples* may be reduced to theſe five ſorts, *Sweet*, *Sower*, or *unſavory*, *Watriſh*, or a mixture, or more of theſe. *Quorum omnia natura pro diverſitate ſaporis, Diverſa eſt.* But all of them moſt unwholſome, eaten as Food, or in too great a quantity; cauſing a vitious, groſs, corrupt Juice, and ſoon putrifie in the Stomach, eſpecially they that are ſweet, wateriſh, and very ripe. *Pears* are of as many ſorts, every Nation, Province, and almoſt Shire, affords us a different kind, but for the moſt part, are either *Sacharine*, *Amoniacal*, *Aluminous*, *Vitriolate*, or Choaky (as we call it) or *Aquedous*, and although the

i Lib. 2. de Alimentorum facultatibus. Cap. 22.

the three laſt are worſt; yet none are *encymick*, nor breed a good Juice, but offend the Stomach, are dyſpeptick, eſpecially the Amoniacal and Vitriolate, ſo that eaten raw, they are in a manner, no better then poyſon, eſpecially to weak and infirm bodies. *Nuts* come alſo under Fruits of Trees, but I think none ſo mad to feed much upon them; wherefore I ſhall ſay the leſs of them, but recommend the *Wall-Nut* for the beſt and wholſomeſt, unleſs it be eaten old, and then as well as *Cheſnuts*, *Small-Nuts*, *Philberts and Haſle*, they yield a feculent, immune, noxious ſtegnotick Juice, are flatulent and empractick, and may ſeveral wayes ſeptefie, and conſequently prove the Introducers of *worms*. As for *Cocarnuts*, *Piſticks*, or other Nuts, growing in *Syria*, *Egypt*, and the *Weſtern Iſlands*, I ſhall not ſpeak, ſince they are not uſed among us for Food; only adviſe all antient men to avoid medling with *Piſticks*, ſince nothing more unſeemly, then to ſee an old Dotard, holding his Feſcue in *Venus* School. To theſe Fruits growing upon Trees, we may here add *Muſhrooms*, or *Toad-Stools* (as ſome call them) a Food more to be ſhun'd, as being more unwholſome, then

the

the worſt that have been yet named. For, although ſome may be eaten, yet there are other ſome rank poyſon, eſpecially thoſe grayiſh and blewiſh, as I noted in my *k Book of Poyſons*. The truth is, none can be well accompted wholſome, the beſt being but a bundle of putrifaction, ariſing of a cold, moiſt, viſcous matter of the Earth, or Tree on which they grow, and apt to attract all poyſonous vapours from any thing that frequent about them; many therefore have died ſuddenly by eating of them. And *Claudius Cæſar* was by his Wife *Agrippa*, poyſoned with them, that her Son *Nero* might be Emperour, whence that Tyrant would frequently ſay, they were Meat for the *Gods*. And thus much of *Plants* for Food, how Cauſes.

k Claſs. 2. Diviſion 7. Sect. 5. Printed Anno 1661. and Dedicated to the King.

TITLE *II.*

Of Beaſts of the Field, or Fourfooted Animals, how Cauſes.

A Second ſort of Food is from *Fourfooted Creatures, and Beaſts of the Field*. And although in ſome Senſe, and in ſome Caſes, and to ſome Bodies, all manner of Beaſts for Food, may here

juſtly be ranked up and condemned, as apt to ingender groſs, melancholy, viſcid, flegmatick, and corrupt humours in our bodies, or occaſion the putrifaction of our humours, whereby either *worms* may be ingendred, or the ſeeds of them accumulated in us; eſpecially ſince they may proceed from all, and every humour; and ſince the beſt Conſtitution upon ſome accidents, may convert the beſt nutriment to putrifaction. Yet, I ſhall only content my ſelf to particularize ſuch as are moſt frequently in uſe with us: As *Beef*, *Veal*, *Mutton*, *Lamb*, *Goat*, *Kid*, *Veniſon*, *Hare*, *Rabbit* or *Cony*, and *Swines*-fleſh, and ſhew how they may be cauſes. It's true, *Plants* may ſerve for Food; but the fleſh of Beaſts is much more agreeable to man's nature, and therefore is not only ſooner digeſted, but converted into much the better and more agreeable nouriſhment; yet, notwithſtanding, cannot be exempted.

However, thoſe are the worſt that nouriſh but little; are of temperature cold and dry, or cold and moiſt, are apt to putrifie, are hard of digeſtion, or yield an evil or praved ſuce, ſuch as are black when dreſt, of a watriſh taſte,

flymie

flymie, crude, and unconcocted by Nature, or are thick, groſs, and not eaſily penitrated, viſcous, terrene, heavy, ſalt, bitter, too cold, or too hot, &c. For, they may be the Cauſes and Introducers of theſe *worms* ſeveral wayes; as may be collected from what hath been ſaid before. So that whatever Meat it be, that upon examination, we find in any of thoſe wayes qualified, may juſtly fall under our condemnation in this place.

1. *Beef*, It's true, is the ſtaid and beloved Diſh of an *Engliſh-man*, and no contemptible Meat, provided it be of an *Oxe*, being killed young (or the new fleſh of a fatted *old Oxe* or *Cow*, that was exeeding poor before) and not come to his full growth, a little corned with Salt, and otherwiſe well ordered and dreſſed. Nay, I may affirm it, as harmleſs and innocent to our bodies, as any food whatſoever, and as nouriſhing. But if of a *Cow*, or *Bull*, or extreamly ſalted and indurated, ſuch as we call *Martilmas Beef*, it is as unwholſom, and breeds not only Crudities, whence enſue *worms*; but alſo *ſcorbutick* humours, melancholy, and innumerable evils, obſtructeth the Spleen and other viſera, is hard of digeſtion, and a groſs Food; fit only for

ſtrong labouring men, and not for nicer Stomachs, Students, &c. or ſuch as lead a ſolitary and ſedentary Life. *l Galen* condemns all *Beef*, affirming they are of ſo corrupt a nouriſhment, as that they breed *Leproſies*, *Scabs*, *Cancers*, *Obſtructions* of the *Spleen* and *Liver*, *Quartane Agues*, and the like. And *Chriſtopherus à Vega* [m] adds a peculiar Cauſe of that corruption which ingenders the *Small Pox*; concluding it of a cold and malignant nature. Alſo [n] *Joannes Baptiſta Montanus* for an *Epileptick Patient* of his, among other Meats, condemns *Beef*, *of having a certain Innate and peculiar Quality in it*, *of cauſing the Falling-ſickneſs*. [o] *Hypocrates* in like manner diſallows of all *Beef*.

l Lib. 3. de Alimentorum facultatibus, Cap. 1.

m Lib. de Arte medendi, ca. 9. Sect. 3.

n Conſil. med. Conſil. 41.

o Lib. 4. de vict. Rat. in morb. acut. Aphor. 99.

2. *Veal*, the Sucklings or Weanlings of theſe kind of Cattel, are more temperate; yet, if eaten very young, are full of moiſt, groſs, impure, ſlymie, crude, and putrid humours; and are rather to be accounted congealed humours, or gelly, then fleſh, and ſo are more apt to ingender the ſeeds of all ſorts of theſe *vermin*, then afford a laudable nouriſhment to the body.

3. So *Swines-fleſh*, according to the Age and Sex, differs alſo much in the nature

ture and temperature. As, if it be very young, ſucking, and ſuch as we commonly call *Piggs*, though of a month old, yet ſoon corrupts in the Stomach, is not eaſie of digeſtion, eſpecially the Coat, and yields none of the beſt nouriſhment, although ſome fondly conceive otherwiſe, it being a vulgar errour, that *Pigg* nouriſheth well, or yields a good nouriſhment; it's true, it nouriſheth, and that highly, but it is ſo bad a nouriſhment, as it may well be termed *the Mother of many Miſchiefs*. For a *ſucking Piggs fleſh is the moiſteſt, ſimply, of all other, ingendring Crudities, Palſies, Agues, Gouts, Apoplexies, and the Stone, weakening the Memory (for it is moiſt of the third Degree) procuring fluxes of the Belly, and ingendring moſt viſcous, flaſby, and corrupt humours: Nay, it is a dangerous Food, breeding a flegmatick, ſlymie, groſs, clammy Juice*, which occaſion *worms*; much more unwholſome muſt they be, but *of eight dayes old, or leſs*, which ſome idle Brains, and praved Fancies ſo much covet without any reaſon, imitating thoſe *Heathen Romans*, who (as *Plutarch* [r] records) would frequently eat them cut out of the Sows Belly, a little before her farrowing, and

[r] Lib. de Eſ. Carn.

bruiſing them a while in their menſtruous blood (as I may call it, being equivalent thereunto) *Cannibal*-like, eat them blood and all; the younger, the worſe. For, how is it poſſible, that ſuch a Brat as a *Pigg*, proceeding from ſo immund a Dam as a *Sow* (whoſe Belly is perpetually Scurfie, Throat full of kernelly Impoſthumes, oftentimes over the whole body meaſly, and whoſe Milk is ſo impure, that it fills ſuch as drink it with *Scabs*, *Tetters*, *Leproſie*, *Scorbie*, &c. as the ſame *Plutarch* (ſ notes) ſhould be clean or wholeſome? For, *what is bred in the Fleſh* (we ſay) *will never out of the Bone.*

ſ Lib. D. Iſid.

4. By what hath been ſaid, the fleſh of a *Sow*, may plainly appear to be more feculent.

5. The *Barrow-Hogg*, which is the beſt of Swines-fleſh; yet for the moſt part, carries ſignatures of maingineſs about it, and feeds on any the corrupteſt or vileſt Carrion and filth it can meet with. Its true, *Swines-fleſh* comes the neareſt to *Man's-fleſh* in taſte, ſmell, and look, and therefore perhaps, t *Galen* commends it above all other fleſh: But *Sarranaxala* concludes it moſt noxious, affirming the uſe thereof, may breed a

t Lib. 3. de Alimentorum facultatibus, in two or three places.

Quartan

Quartan Ague; and even the *Barrow Hogg*, though never ſo good (as they call it) and young, breeds but a thick, ſlymie, viſcous Juice, filling the bodies of ſuch as feed much on it, with many excrementitious humours; (unleſs in ſtrong bodies, and laborious) cauſing many obſtructions, eſpecially of the Liver, breeding the Stone in the Reins, &c. much more then if it be old, or of a *Sow*: and the *Bore* is worſe, and melancholy, as *Galen* maintains (yet *Sennertus* thinks *Brawn* made of a *young Bore*, the beſt of Swines-fleſh) it is hard of digeſtion, breeding the *Scorbie* and many Opilations and Crudities, eſpecially if it be fatted up in a Sty (as we are forced here in *England*) for ſo his ſubſtance is rather to be termed a cloud of foggy, groſs, feculent humours, then fat or firm fleſh, and ſo muſt conſequently yield a feculent Juice, ſend many fumes to the Brain, dull the Spirits, accumulate corruption in the Bowels and other parts, and ingender theſe *vermin*. Yet if *Boresfleſh* be otherwiſe eaten, as only powdred, &c. it is the worſt of all fleſh, of the groſſeſt Juice, and moſt difficult to concoct, and ſo excrementitious, as it yields the moſt abundance of matter for

generation of all ill humours, whence enſue not only *worms*, but the *Scorbie*, and what not; as may be ſeen in *Saxony*, *Weſtphalia* and *Friezland*, who were wont to feed much on it.

6. *Mutton*, or *Sheeps-fleſh*, is the beſt of all other four-footed Creatures for Food, and moſt agreeing with the temperature of man's-fleſh. * Likewiſe the moſt profitable both in Life and Death, as *Ovid* *u* well notes.

* *viz.* the fat Weather.

u Metamorph. 15.

Quid meruiſtis oves, placidum pecus, inq; tuendo
Natum homines, pleno quæ fertis in ubere nectar?
Mallia quæ nobis veſtras velamina lanas
Præbetis: vitaque magis quam morte juvatis.

Yet, I muſt ſay, the *Ram* and *Ewe* yield a better Fleece, then Fleſh. The *Ram* is too hot, groſs, and unſavory; the *Ewe* excrementitious; and both of a bad Juice: *Being of temperature vitious, hard of Concoction, and yielding an evil, fleſhy and ſlymie Juice*, as *Sennertus* Contends.

7. *Lamb* alſo is but a watry, ſlymie, moiſt, flegmatick, and groſs Food, filling the body with many ill humours, apt to putrifie in the Stomach, and paſs through before it be digeſted, increaſeth

Choler

Choler in hot Stomachs, ſlyme and viſcoſities in cold, Flegm and moiſt humours in antient people, & no good nouriſhment in thoſe that are young: In a word, to all Ages, Sexes, Conſtitutions almoſt, ſick or well, it is unwholſome, eſpecially eaten whilſt it ſucks, as many of our nice fantaſtick Dames raſhly preſume upon it, even whilſt it is little bigger then a Cat. It is condemned by *Halyabbas*, *Iſaac the Jew*; and the younger, the worſe. *Sennertus* alſo, affirms it hath a *moiſt, ſlymie, viſcous fleſh, and yields but an excrementitious, groſs Juice, and a nouriſhment not eaſily diſtributed.* And therefore, that it may be a Cauſe of *worms*, will not by any rational man be denyed: and had in leſs eſteem in former times then now, as appears by that in [x] *Horace*,

——*Patinis Cænabis omaſi,*
vilis & agninæ——

[x] 1 Epig. 15.

8. Wherefore, proceed we to *Veniſon*, which, of what kind ſoever, is but groſs, melancholy Food, and breeds but a bad blood, eſpecially bak'd, and a thick opilating nouriſhment, obſtructing both the Liver and Spleen, and accumulating Crudities, whence *worms* are in an abundant manner ingendred. Some extoll the *Roe-Buck* and *Capreol*, but they are

are also unwholsome, and not fit to be eaten frequently of; and then roasted, or powdred and boiled is best, that some of their gross feculent Juice might be exhaled. *Hart* and *Red Deer* are more gross, and great grained, next unto an Horse, condemned by [y] *Galen*, as *hard of digestion, breeding a viscous Juice, and likening it to Asses-flesh*; which he sayes, is also eaten by certain people, as in *China*; as among the *Tartars*, *Horse-flesh*.

[y] Lib. 3. de Alimentorum facultatibus.

9. *Goats-flesh* is of a worse Juice, more heavy and excrementitious then they; breeding a vitious and acrimonious Juice, melancholy, *Scorbie*, and but a rank filthy nourishment, being a filthy Ramish Creature, as may be seen by that Fencer of *Thebes* mentioned by *Athenæus*, [z] whose Sweat was so fulsome and offensive by frequent feeding on this Creature, that no body could indure to come near him when he was hot, or in the Summer time.

[z] Lib. 9. Cap. 24.

10. In like manner *Hares-flesh*, though better, breeds but a gross, heavy, impure and feculent Juice: it is a black meat, hard of digestion, breeding melancholy, according to that of *Schola Salerna*,

——*Leporina, Caprina, Bovina,*
Atrabile nocent; atque infirmis Inimica.

Nay,

Nay, and ſome think it hath a peculiar property, being frequently fed on, to ingender the Incubus. Wherefore let ſuch as are infirm, lead a ſolitary and ſedentary life, beware of it, if they would avoid the aforementioned evils, this of *worms*, and divers others.

11. *Conies* or *Rabits* differ little from them in Nature, ſave only theſe are of a a whiter fleſh, yet have as groſs a grain (as *Bruerinus* well notes) whence perhaps, *Magninus* [a] compares them to *Beef*, *Pigg* and *Goat*, making them altogether as bad: Wherefore I need ſay no more of them, ſince you have heard already what they are. They are one ſort of the unclean [b] Beaſts, which the *Jews* refuſed to eat; and although under the *Goſpel*, we may eat of them, yet the ſeldomer and more ſparingly the better, ſince they are now no leſs unclean, than then: wherefore it may be, *Hypocrates*, *Galen*, and the reſt of the *Antients*, ſay little or nothing of them; but how voluminous, *Sennertus* paſſeth them over in ſilence, is ſomewhat ſtrange.

[a] Reg. Sanitat. Part. 3. Cap. 17.

[b] *Levit.* 11. 5.

Neither are the other parts of Beaſts to be exempted from being Cauſes more then the Muskly fleſh of them, which we have briefly run over; and they may be com-

comprehended under these four, as either 1. Belonging to the *Head*, or upper Region. 2. The *Brests*, or middle Region, or Thorax. 3. The *Abdomen*, or lower Region; or 4. and Lastly, to the *extreme* and more remote parts.

1. Unto the *Heads*, belong the *Brains*, *Eyes*, *Ears*, *Lips*, *Snouts*, *Cheeks*, and *Tongue*: Which two last, come not within the virge of Causes, but by accident. But the five first do, and prove very pernitious to our bodies many other ways. As 1. *Brains* are a flegmatick Meat, of a gross Juice, hard of digestion, and not easily distributed, heavy and offensive to the Stomach, breeding Crudities, which not only cause loathings, and oftentimes vomitings, but also these *vermin*. And oftentimes are very hurtful otherwayes to such as eat them, *Varignana veneris confere dixit, forte propter visciditatem, qua ventriculi parietes obtinuntur*. Conferring the very Diseases of the Beasts to such as eat them, as *Vertigo*, *Epilepsie*, *Melancholy*, *Mania*, *Rabies*, *Lycanthropia* & *Hydrophabia*, nay, and the very Nature & Dispositions of the Creatures, may, by eating their *Brains* be contracted; as I have [c] elsewhere shewed. And we frequently see that *Sheep* and *Lambs* are many times affected

[c] In my Book of *Poysons*, Class. 3. Division 1. Sect. 2.

affected with the *Vertigo*. Therefore it is best to refrain their Brains altogether. 2. *Eyes* are no less to be rejected, being also hard of digestion, yielding abundance of praved Juice: for the humours whereof they are composed, are watry, the skins invironing them, hard and dry, and altogether cold and crude. 3. *Ears* also, by reason of their Cartilaginous and sinewy nature, being without blood, are more flegmatick and viscous, hard of digestion, yielding but little, and that a praved nourishment. 4. Likewise *Snouts* and *Lips*, being so sinewy, are consequently hard of digestion, cold, affording but a bad Juice, &c. ingendring *worms*.

2. In the *Thorax*, or middle Region, is comprehended the Vitals, *viz.* The *Heart* and *Lungs* (or as the vulgar term them, *Lights*) *Hearts* are of a fibrous hard substance, and therefore not easily concocted nor distributed, although never so young, and of the tenderest sort of Creature. *Lights* are much worse, yielding but a frothy, flegmatick Juice, apt to putrifie in the Stomach, nay, they are oftentimes very unsound, and infected with some Disease or other, and frequently are full of these very *vermin* we treat of. 3. The

3. The *Abdomen*, or *Lower Region*, comprehends the *Liver*, *Spleen*, *Kidneys*, *Teſticles*, *Matrix*, *Panches*, or *Tryps*, *Intrals*, or *Guts*, *Udder*, and *Sweet-Breads*. All which are hard, groſs, noxious, and vitious Food, eſpecially *Spleens* or *Milts*, being more fit for Doggs then men. And *Livers* are little better, being of a moſt groſs Juice, hardly concocted, and ſlowly diſtributed, *Naturam enim habet concreti ſanguinis*; whence Crudities and *worms* muſt needs be ingendred. *Kidneys* are alſo as hard of digeſtion, groſs, and burthenſome to the Stomach, of an ill Juice, and ſo becomes a Cauſe. *Teſticles* being of a glandulous nature, and ſometimes better; yet the beſt are bad enough, and indeed, if they be not young, and taken before Coition, or before the Creature be capable of ſuch a work, they are not fit to be eaten. And the youngeſt, tendereſt, and of the wholſomeſt Creature, is but a groſs, fulſome meat, and hard of digeſtion, cauſing Opilations and Crudities; wherefore better let alone, being but a fantaſtical Diſh, invented firſt by Wantons, and not fit for ſober, ſolid, and grave peoples Tables, or Mouths. Much leſs thoſe other fooliſh Diſhes,

which

which some have been wont to make of the *Matrixes* of Beasts, especially *Sows*, according to those in [d] *Martial*,

[d] 13. Epig. 51.

Te fortâsse magis capiet de virgine Porca,
Me materna gravi de sue vulva Capit.

And many among us, esteem highly of this part of a Barren Doe; but the truth is, they are ugly food, sinewy, and hard of digestion, yielding but a crude, cold, praved Juice. However, I must needs consent with [e] *Horace*,

[e] 1. Epig. 15.

Nil vulva pulcrius Ampla.

But not laid in a Dish to be eaten----- But I cannot stand long in this place. *Panches* or *Trypes* are little better then are *Guts*, *Intrals*, or *Chitterlings* (as they call them) being membranous, hard of digestion, yielding little or no nourishment, and that none of the best, a cold crude Juice, feculent and excrementitious, so unwholsome, and breeding such corruption in the bodies of such as eat frequently of them, as they not only are the Introducers of *worms*; but of the *Itch*, *Scab*, *Scorbie*, and *Leprosie* oftentimes. *Udders* and *Sweet-Breads*, I confess, being the nearest to the nature of

flesh,

flesh, are better then all the rest, yet they are Kernelly, and if they do not well concoct, afford but a raw, flegmatick Juice, as † *Galen* well observes. *Sweet-breads* are a moist, and *Udders* a crude Aliment. Nay, *Udders* are but a gross, hard, suliginous food; and therefore may justly be accompted a Cause.

† Lib. 3. de Alimentorum facultatibus.

4. And Lastly, among *extream and remote parts*, we may rank *Fat*, *Marrow*, *Feet*, *Grisles*, *Sinews*, and *Skins*. All which being unwholsome and excrementitious, gross, suliginous and hard of digestion, must needs occasion *worms*. For *Fat* nourishes but little, is very hard of digestion, glutting the Stomach, and turns rather into excrementitious humours then good nourishment, and weakens the digestive faculty, sends many suliginous vapours to the Head and Brain, easily degenerates into Choler, and other prâved humours and Crudities, sowing the seeds of all manner of *worms*; wherefore, no better then Poyson to melancholy and cholerick people. The like may be said of *Marrow*, though it be somewhat less offensive then Fat; as the *Wether* carryes away the Bell from all other Beasts, for the goodness of its flesh, so doth it's

Marrow

Marrow deserve to be put in the front, and next unto it is that of an *Oxes*, then a *Deers*, and next a *Lambs*, fifthly a *Kids*, sixthly a *Goats*, and lastly a *Calfs*; as for *Swines Marrow*, it is fit for none but *Boors* or *Hoggs*, not rational men. They are all fulsome, hard of digestion, and soon convert into Choler, and other gross, and offensive humours. There is another sort of *Marrow*, called by the *Latines*, *Spinalis Medulla*, the *Marrow of the Chyne-bone*, proceeding from the Brain, and passing all along through the Spondils of the Back, down to the *Os Sacrum* or *Coccyx*: By the vulgar, termed *the Pith of the Back*, hard of digestion also, heavy and gross, yet not so loathsome to the Stomach as Brains.

Feet, *Sinnews*, and *Gristly-parts*, as they have no Blood in them, so they afford but little nourishment, & that cold, frigid, dry and crude; the very youngest being hard of concoction, seldome or never elaboured in the Stomach, nor duly distributed, whereby are, divers wayes, many Crudities accumulated, and these *vermin* consequently ingendred; much more unwholsome therefore, must *Cow*, and *Oxe-Heels* be, and all old Feet and Sinews. *Skins* likewise

are as hard of digeſtion, or harder; for they hardly ever digeſt, are leſs nouriſhing, a groſs, hard, and dry food, cauſing Opilations; whence divers evils, as well as this, do neceſſarily follow. And thus much of the *Fleſh* and *Parts* of *Beaſts*, how they may be Cauſes.

SUBTITLE. *I.*

Of eadable things, proceeding from Beaſts, or four-footed Creatures, how Cauſes.

Milk and *Honey*, which the *Land of Canaan* flowed with, are not parts of Living Creatures, but proceeding from them, and being eminent Cauſes, I cannot pretermit them in this place. *Milk* therefore, and all that comes of it, as *Butter*, *Cheeſe*, *Curds*, *&c.* (*Whey* only excepted) is groſs, crude, hard of digeſtion, eſpecially *Curds* and *Cheeſe*, bad for ſuch as have any affections of the Head, foul Stomachs, green wounds, or are troubled with the Stone; and the moſt likely producers of theſe *vermin* of all other food whatſoever, and that in very healthy Conſtitutions.

Milk is only Blood, made white by the

the kernelly ſubſtance of the Breaſts, Paps, or Udders of Creatures, for nouriſhing up the Fruit of their Womb. Whence it is of as various a nature, temperature and quality, as the Creatures from whence it proceeds: Yet the moſt uſually uſed among us, is *Womens*, *Cows*, *Aſſes*, *Goats* and *Ews* Milk; though in other parts of the world, *Camels* & *Mares* Milk, are in familiar uſe; of all which, *Womens Milk* is the moſt nouriſhing and beſt, it being moſt near and agreeable to the nature of Man; eſpecially if it be not corrupted by any Diſeaſe, be new, and of an wholſome Woman, ſound as well in body as mind, it muſt needs be, as the moſt ſutable, ſo the moſt deſirable of all other Milk: Yet it is not at all of a cleanſing nature; wherefore, moſt fit for Children and antient peple, Conſumptive, &c. And becauſe it is more ſubtil, of a more penitrative nature, more cold and moiſt, and eaſier of digeſtion then other Creatures milk. It is preſcribed by *Herodotes*, *Eurephontes* and others, to ſuch as are mad, by the bite of a *mad Dog*.

And here we may juſtly admire the goodneſs and providence of GOD, in providing ſo ſweet and pleaſing a white

food, out of blood, a terrifying colour, and that menstruous blood, little better indeed then poyson. Wherefore, *Milk* proceeding of *Blood*, and we having not yet spoken of it; it will not be amiss to speak a word of it. It is bad in taste, but worse in operation, stirring up Anger and Revenge in such as eat it, as *Dion* reports of *Caligula's* Cruelty, which could neither be conveyed to him from Father nor Mother, but from his *Barbarous Nurse* alone, who, when he sucked her, alwayes anointed her Paps with blood: Neither doth it yield much, or good nourishment. For all *blood* is hard of digestion, grosse, suliginous, and excrementitious, and therefore unfit to be eaten by any man; for it sends not only many clouds and vapours to the Brain; but causes putrifaction, and ingenders these *vermin*, and that *Hoggs-blood* itself, which *Galen* esteems the best. *Heildisherin* doth not only condemn *Blood* simply; but all that is made of it, or compounded therewith, seeming to allude to *Black-Puddings*, a foolish unwholsome Dish, yet as highly fancied in some Countreys here in *England*, as *Horses-blood* was among the *Tartars* and *Sythians*; *Buls-blood* in *Ægina*, and

those

those *Black Pottage* of the *Laconians*, made of *Kidds-blood*. Likewise *Jason Pratensis* disallows of all such *Quelkeshoses* made with blood, and so doth [g] *Christopherus à Vega*, who although he preferrs before all other *blood*, the *blood* of an *Hare*, hath in the same place, these very words, *Omnes tamen, paucum & melancholicum succum tribuunt*: Nay, it is forbidden by GOD, the great *Physitian*. [h] For, it being eaten in any great quantity, is of most admirable force to alter both the natures and manners of men, especially the *Arterial blood*, for it being more hot and spiritual then other, and since in the *Blood* (especially this) is contained the nature of the Creature, and all the Animal Actions, also the Spirits and natural Heat; it being eaten or drank by men, must needs cause a change in their Spirits and Heat, and consequently in their Humours and sollid parts, *Omne enim alteratum naturam alterantis sequitur*. To this purpose, I remember, *Martinus* [i] *Creizrichius* (which [k] *Sennertus* also records from him) hath a remarkable story of a maid, who by drinking of *Cats-blood*, degenerated into the disposition and nature of a Cat, and by fits, would imitate a Cat,

[g] De Arte medendi lib. 2. Sect. 3. Cap. 9.

[h] *Levit.* 17. 10. 11.

[i] De monst. Cap. 15.

[k] Inst. med. lib. 2. Part. 3. Sect. 1. Cap. 7.

both in Actions and Voice; and in private would catch Mice, and contract her ſelf ſo, (which was ſtrange) to paſs through holes, that no body elſe of her bigneſs could. Likewiſe, in the ſame place, a little farther, tells us of one that by eating much of *Swines-blood*, delighted to wallow and puddle in the Mire and Mud, to the loathing of ſuch as beheld him. And [l] *Andrea Tenzelius* informs us of one, who by drinking his own blood, loſt his Reaſon and Underſtanding ever after, and became a natural fool. So *Zacutus Lucitanus* [m] tells us of a fellow, that by drinking the *Blood* of a red-hair'd man, was for ever after fooliſh. But examples are infinite.

[l] In med. Diaſtatica.

[m] Prax. Admir. L.b. 3. Obſ. 79.

Thoſe Creatures without Horns, as the *Aſs*, *Mare*, *Camel*, yield a Milk more fit for Phyſick then Food, being more thin, wheyiſh, and cold then others, free from any Acrimonyiſh, or obſtructive quality: Yet ſome account *Aſſes Milk* both Phyſick and Food, equally cleanſing, as nouriſhing, and therefore excellent in Conſumptions, Rheumatiſms, and to allay ſharp pains, there being no better natural anodyne then Milk; nor better Milk in thoſe Diſtempers, as alſo in *Phthiſis*, then Aſſes;

Aſſes; according to *Schola Salerna*,

Lac Φθισμοῖς ſanum Caprinum, poſtq; Cameli
At Nutrilivium plus omnibus eſt Aſinimur.

Avicenna commends *Camels Milk*, for its ſweetneſs and thinneſs above all other, and ſo did *Galen* before him. And therefore do not only commend it in the ſame Diſtempers, but alſo in affections of the Liver, and to reſiſt Dropſies, and other ſuperfluities and defects of the body. *Mares Milk* he extolls next to it, as being of a mild nature. But the beſt of Horned Beaſts for Food, is that of a *Cow*, coming neareſt to the nature of a *womans*, of which *Avicenna* [n] gives this reaſon, becauſe a *Cow* goes as long with Calf, as a *Woman* does with Child. It is more thick and fat then any other Milk, and therefore is the moſt nouriſhing. *Ews Milk* is more thick and terrene, fuller of Curds, more caſeus, and therefore more opilative. *Goats Milk* is a little more hot, more thin, and nouriſhing leſs, paſſing ſoon through the Body, and is of a middle nature, both in digeſting and nouriſhing, and every thing elſe, wherefore fitter for Phyſick, then Food.

[n] Lib. 2. Canno. Cap. 142.

All which are to be ſhun'd by young

and ſtrong men, as *Avicenna* adviſeth; for in ſuch it breeds Choler, Opilations, and conſequently *worms*: And [o] *Galen* diſſwades all from Milk, that have unſound Heads and Brains; or are any wiſe troubled with Hypochondriacal paſſions, becauſe it is full of Vapours, and turns eaſily to Wind, is obſtructive to the Liver, ingenders the Stone, increaſeth Agues, Rheums, and fills the Bowels with many Crudities. And therefore, that it is a main and principal Cauſe of *worms*, none will deny, and that in the beſt, and moſt unlikely bodies that feed much on it; eſpecially in ſuch as are any wiſe diſtempered, weak and infirm, have cold Stomachs, which makes it acide, or very hot, turning into Choler, aduſt, and many obſtructions by it's coagulating. And in ſuch as eat it with other viands, or immediately after, or before, whereby it is coagulated into a flood of Crudities; wherefore, to prevent Fermentation, and its coagulation, it ought to be eaten only faſting, and on a clean Stomach, or with Sugar, Salt, or Honey, or as *Iſaac Hollandus*, *Querſitanus*, and others write, having taken ten Pills of *Wax*, about the bigneſs of an Hemp-ſeed, a little before. For otherwiſe

[o] Lib. 3. de Alimentorum facultatibus.

therwiſe, the beſt Milk may ſometimes prove very pernitious. How much more, if the Beaſt yielding the Milk, be not ſound, and in health, or be impregnated; for ſo it muſt needs be unwholſome, thin, wheyiſh and crude; ſo likewiſe if it be old, or the beaſt fed upon young tender Graſs, the Milk will be watriſh and unwholſome; if on Grains, windy and feculent; if on Scamony, or other Cathartick, or pernitious Herbs, the Milk will be accordingly affected; wherefore the Diet of the Nurſe is very conſiderable: For Beaſts, Hay, and the tender Graſs at the later end of the Spring, is the beſt Food to afford a thick, and fat good Milk, &c.

Honey (to omit that which is found upon Herbs and Trees, called *Meldew*, diſtilled from the Heavens, by the power and influence of the *Starrs*; as alſo *Suggar* growing in Canes, which *Galen*, [p] and ſince, ſeveral (from him) have put as a ſort of *Honey*; Likewiſe *Manna* and its ſorts, abundantly treated of by that famous and learned [q] *Neapolitan*, who hath written an whole Treatiſe of them) is a kind of Quinteſſence of many, if not moſt Herbs; Hermetically

[p] Lib. 3. De Alimentorum facultatibus.

[q] Donatus Antonius ab Altomaro.

cally extracted, by that excellent Spageriſt the *Bee*; that being the beſt which is made, where they feed upon *Thime*, & other Herbs of an hot and dry nature; the yellower it is, the better it is, and more intenſe, that is reddiſh. It ſoon converts into Choler, therefore bad for ſtrong and luſty people, fit for none but antient people and Children, and to them neither, nor to be admitted *via Cibi*, for all Honey breeds but a very thin Juice, Crudities and Wind in the Bowels, Flegm and much Spittle, and therefore muſt needs breed theſe *vermin*. And thus much ſhall ſerve to be ſpoken of Cauſes from the ſecond ſort of Food.

TITLE *III.*

Of Foul, and Birds of the Air for Food, Cauſes.

EIther *Fowl* belong to the *Land*, or *Water*. *Land-fowl* again, are either *Tame* or *Wild*, or ſuch as are both; and theſe again, are either *Small* or *Great*. Among *Tame Land-Fowl*, is the *Houſe-Cock* and his Species; the *Indian-Cock* or *Turkie*, the *Peacock*. The *Houſe-Cock* and

and it's Species, it's true, although they may be compared to the beſt of fleſh, and wholſomeſt; yet the *Cock* eſpecially, if old, is none of the beſt; being dry, and hard of digeſtion, tough, and excrementitious, as alſo reſtringent; and ſo more apt for the generating theſe *vermin*: Yet the Broth is as much applauded, as his fleſh is exploded, it being excellent to moiſten and looſen the Belly, if we may credit *Galen*; [r] when as an old and laying *Hen*, is quite contrary; for the fleſh is of a Solutive, and the broth of a Reſtringent nature. Nay, and the fleſh is but dry, hard of digeſtion, and but little better than a *Cocks*. As for *Chickens*, *Pullets*, and eſpecially *Capons*, I may exempt them from being Cauſes, no fleſh ſo innocent, ſo temperate, or ſo wholſome in the whole Univerſe, if eaten alone, without the mixture of other Meats that may cauſe putrifaction, or impead concoction. Yet [ſ] *Rhaſis* ſtifly maintains, they have in them, a ſecret property of breeding the *Gout* and *Hemorroids* And if they breed ſuch groſs and peccant humours, we may not well wholly exclude them.

[r] Lib. 11. de ſimplicium medicamentorum facultatibus cap. 38. Et in lib. 3. de ſimplicium med. facult. Cap. 14.

[ſ] 24. Con.

Turkies are more groſs, and harder of digeſtion; and therefore more apt to ingender

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ingender thoſe ſeeds of theſe *vermin*, or a worm-like matter.

The *Pea-Cock's* fleſh is worſt of all. For, he muſt be none of the worſt Cooks, that can make them good, take them either old or young, or order them how you will, they ſhall be ſtill black, melancholy, unwholſome meat, hard of digeſtion, and excrementitious, ſinewy, fibrous, and not fit to be eaten: wherefore, perhaps *Sennertus* accompts them not worth the mentioning; they being no wiſe pleaſing but in their Feathers. Beſides, they yield a very praved Juice, and ſo malignant, as it was the Death of *Hortenſius* the Roman Oratour, as *Plinie* [t] records: For it is of that ſtrange quality, it becomes raw within few hours after it is dreſt, or ſo in appearance.

[t] Lib. 10. *Nat. Hiſt.* Cap. 20.

SUBTITLE. *I.*

Of Wild Land-Fowl, how Cauſes.

SEveral ſorts of *Wild Land-fowl* are abundant among us; but ſuch as are eadable, are chiefly, 1. *Pheaſants.* 2. *Heath-Cocks.* 3. *Herons.* 4. *Buſtards.* 5. *Storks.* 6. *Partridges.* 7. *Quailes.* 8. *Railes.*

8. *Railes.* 9. *Rooks.* 10. *Cuckoes.* 11. *Owles.* 12. *Plovers.* 13. *Feldefares.* 14. *Godwits.* 15. *Thruſhes.* 16. *Black-Birds.* 17. *Stares.* 18. *Woodcocks.* 19. *Snipes.* 20. *Cranes.* 21. *Larks.* 22. *Robin-red-breſts.* 23. *Sparrows.* 24. *Yellow-hammers.* 25. *Linets.* 26. *Finches.* 27. *Wagtails.* Of all which, the beſt are *Pheaſants*, *Heath-Cocks*, *Partridges*, *Railes*, *Thruſhes*, *Black-birds*, *Plovers*, *Feldefares*, *Woodcocks*, *Snipes*, *Larks*, *Robin-red-breſts*, and *Sparrows*; and therefore we might have excluded them out of our Catalogue of Cauſes, were we but ſure they ſhould be eaten by none, but ſuch as digeſt them well, and eat no other meats with them, that they may impead their Digeſtion and Diſtribution, or convert them into putrifaction as is too frequent; for, though they are of themſelves light, delitious, delicate nouriſhing food, and fit for the Table of Princes: Yet, if they be diſorderly eaten, or when they are old, they ſoon corrupt in the Stomach and Bowels (and that ſooner then groſſer meat) and ingender the morbifick matter of *worms*; eſpecially *Sparrows*, which *Chriſtopherus à Vega* ſayes, yield but a praved and hot Juice; and [u] *Bartholomeus* affirms them to breed the Falling-

[u] De rerum Proprietatibus, lib. 12. cap. 22.

ling-ſickneſs, and Leproſie, becauſe they feed much on *Henbane*.

How much more noxious then, muſt *Herons*, *Buſtards*, *Storks*, *Rooks*, *Quails*, *Cuckoes*, *Owles*, *Godwits*, *Stares*, *Cranes*, *Yellow-hammers*, *Hedge-Sparrows*, *Wagtales*, *Finches*, and *Linets* be? breeding naturally a groſs, feculent Juice, apt to ſtagnate in the body; eſpecially *Storks*; (which as [x] *Iſadorus* and others obſerve, frequently feed themſelves, and young, with the fleſh and eggs of *Adders*, whence *Juvinal* 13.

x De Anim.

——*Serpente Ciconia Pullos.*
Nutrit, & juventa per divia rara Lacerta.

And yet are ſo wiſe, [y] that as *Heldelinus* notes, [z] unleſs they be almoſt ſtarv'd, they will not venter upon a Toad) and *Cranes* being hard, tough, dry melancholy food, are not worth the eating. *Quails* are little better, being hard of digeſtion and diſtribution, of bad nouriſhment, yielding much excrement, and an hot Juice. Wherefore, being frequently fed upon, ingender Feavers, as well as theſe *vermin*. *Avicenna* [a] will have them breed alſo Convulſions, Palſies, Apoplexies, and Epilepſies; becauſe

y Jer. 87.
z In Epiſt. ad *Geſner.*

a Fen. 14. Tract. 3. Cap. 21.

cauſe they feed much upon *Helebore* and *Hemlock*; and a little farther affirms, they are introduced by an innate and peculiar property in them, to ſuch as feed much on them; as *Athenæus* obſerves in *Hercules*; whence the *Falling-ſickneſs* was denominated *Morbus Herculeus*. Wherefore [b] *Galen* preſcribes the Brains of a *Quaile*, as a remedy againſt that Infirmity. To which we may joyn *Cuckoes*, who, however they yield an excrementitious and corrupt Juice, breeding not only *worms*, but ſeveral other evils; yet is a convenient food in Feavers: one I knew in a violent Calenture (as he credibly informs me) by eating of *Cuckoes* only, was not only in the end cured, but found preſent eaſe, although his *Phyſitians* deſpaired of his life: Yet [c] *Geſner* asketh how any man dares be ſo raſh, as to eat of them. Alſo *Owles*, another unclean Bird, although pleaſant enough to the Palate, and therefore compared by ſome, to a *Partridge*, affords but a melancholy, thick, groſs Juice, and the ſeeds of theſe *vermin*. *Rooks* are little better, though accounted by ſome equivalent to a *Pigeon* or *Chicken*, being taken young out of the Neſt, ſtead, then roaſted or bak'd; for order

[b] In 3: Euporiſt.

[c] Lib. 3. de Avibus.

order them how you will, they are but a black food, not eaſie of digeſtion, affording but a groſs Juice, whence enſue *worms*. And *Godwits*, though a nice, is no wholſome Diſh; for they feed about Lakes, Ponds, and River-banks, ingendring therefore, a moſt groſs, excrementitious Juice, producing *worms*. And *Stares* or *Starlings* much more, being much worſe; However *Chriſtopherus à Vega*, puts them as a kind of *Partridge*; they feed upon *Hemlock*, and other poyſonous things, as *c Galen* notes. And though *Arnoldus De Villa Nova*, with *Joannes Curio Supra Silialam Salernitanam*, applaud them for good meat; *Apitius* calls their fleſh a Diabolical Food, by reaſon of the dangerous fumes & vapors that proceed from the *Hemlock* through the pores. Nay, the beſt of them, *viz. Finches*, of which there are divers, as the *Chaffinch*, *Gold-finch*, *Green-finch*, *Bul-finch*, *&c.* with thoſe other ſmall Birds, as *Yellow-hammers*, *Hedge-ſparrows*, *Oxe-eyes*, *Linets*, *Wagtayls*, *&c.* are but unſavory, dry, bitter and obſtructive, unleſs they be very fat, plump, and digeſt well, (which is very ſeldome) and therefore, not worth the eating, breeding for the moſt part Opilations, Crudities, and theſe *worms*. As

c Lib. 1. de Alimentorum facultatibus. Cap. 6.

As for *Herons*, *Buſtards*, and thoſe other lubberly Fowl, which I may accompt neither Land, nor Water-Fowl, or rather both, feeding on Fiſh, Newts, and Froggs, are likewiſe altogether bad, breeding a groſs and feculent Juice. *Villanovanus* preferrs the *Heron*; but they nouriſh but poorly and badly. The *Buſtard* is the wholſomeſt and pleaſanteſt, although they feed upon dead fleſh, Garbidge, and any traſh they find; yet both accumulate many ill humours in our bodies, Crudities and *worms*.

SUBTITLE *II.*

Of ſuch Fowl as are both Tame and Wild, Cauſes.

EVery one knows that ſuch as are both, are denominated by us, if *Tame*, *Pigeons*: if *Wild*, *Doves*. Of both which, there are divers ſorts; as of *Pigeons*, there are thoſe we call 1. *Circumvolutors* or *Turners*. 2. *Finitius*. 3. *Carryers*. 4. *Jacobins*. 5. *Barberries*. 6. *Mahomets*. 7. *Turbuts*. 8. *Baſtard-bills*. 9. *Croppers*. 10. *Spots-Black*: 11. *Spots-Red*. 12. *Broad-tayl'd-ſhakers*. 13. *Narrow-tayl'd-ſhakers*. 14. *Helmets-Black*. 15.

Helmets-Red. 16. *Tumblers*, 17. *Peteets.* 18. *Small Engliſh Runts.* 19. *Great Runts, or Spaniſh, or Portugal Pigeons.* 20. *The ordinary Dove-coat-Pigeon*, ſuch as are rough-footed, are not to be reckon'd as a different ſort, ſince it is many times accidental.

Of *Doves*, there is 1. The *Turtle.* 2. The *Ring-Dove.* 3. The *Rock-Dove.* 4. The *Stock-Dove*, or *Wood-Dove*, or as ſome term it, the *Wood-Pigeon*, 24. in all; yet do they not differ one from the other in Taſte or Operation; for they are all very pleaſant to the Taſte, and yet, all a dark, groſs fleſh, hard of digeſtion, ingendring a melancholy and excrementitious Juice, cauſing putrid Feavers, as well as *worms*, notwithſtanding what *Villanovanus* and *Avicenna* ſay of *Turtles*, that they are a light and good nouriſhment, not ſo groſs as other. And ſome affirm of the *Ring-Dove*, though they breed as groſs a Juice as the reſt, yet are leſs excrementitious: However, they are recorded to have a great property in reſiſting the Peſtilence; and therefore, the *Egyptians* were wont in an infectious time, to eat nothing elſe but *Pigeons*, as *Apolon. Nitiav.* records. Wherefore,

in

in ſuch times, it is approved very good to have them about mens Houſes, that by their flying about, they may ventulate and purifie the Air with their wings. But thus much of *Land-Fowl*: *Water-Fowl* follow.

SUBTITLE. *III.*

Of Water-Fowl, how Cauſes.

YOU muſt know that there are divers ſorts of *Water-Fowl*, ſome are both *Wild* and *Tame* (yet none are ſimply Tame, but the ſame Species are alſo Wild) As 1. *Swans*. 2. *Geeſe*. 2. [f] *Ducks*; others only *Wild*, As *Brant Geeſe*, or *Barmiles*, [g] 2. [b] *Solen-Geeſe*. 3. *Sheldrakes*. 4. *Coots*. 5. *Divedappers*. 6. *Morehens*. 7. *Teale*. 8. *Widgins*. 9. *Curs*, or *Curlews*. 10. *Pool-Snites*. 11. *Dopchicks*. 12. *Water-Rails*. 13. *Water-*

[f] To ſpeak after the common phraſe of the vulgar, who thereby include the *Drake*, as well as the *Gander* when they mention *Geeſe*.

[g] Which grow upon Firr-Trees in the North of *Scotland*, and other parts Northward in the Sea, hanging by the Bill as it were, yet having no perfect ſhape whilſt they are upon the Tree, which growing ripe, fall off into the water, and there become *Geeſe*; which, although Mr. *Parkinſon* in his *Herbal* accompts a Fable; I muſt needs ſay, in that, he talks like an *Apothecary*: And even at their full growth (they being no bigger then a Capon) they retain a kind of a taſte of Firr: If when they fall from the Tree, they light upon the Land, they periſh, and come to nought.

[b] Which build for the moſt part, upon Rocks in the Sea, as upon the *Raſs* between *England* and *Scotland*, where there are infinite numbers, and upon the *Ney*, there are not a few.

Red-ſhanks. 14. *Sea-Pies.* 15. *Sea-Mews.* 16. *Cormorants.* 17. *Shovelours.* 18. *Sea-Gulls.* 19. *Puffins.* [i] And thoſe various *Peckled-Fowl*, reſorting into our parts in Winter, from *Green-land* and *Freezland*, which for half the Year together, are frozen up, and covered over with Snow; as alſo from *Muſcovy*, *Scandia*, and thoſe colder Countreys, are all unwholſome, dark, ſinewy, bad meat, ingendring crude, groſs, melancholy, and excrementitious Juice, for the moſt part, although ſome may be leſs offenſive, more tolerable and pleaſant to the Palate; as *Geeſe*, *Ducks*, *Sheldrakes*, *Teale*, *Widgins*, *Water-Railes*, *Morehens*; yet they are more rare and delicate, then wholſome, *Gravant & Putrefatiunt Stomachum*; They are generally hard of digeſtion, filling the bodies of ſuch as feed conſtantly on them with groſs humours, excrementitious and crude, whereby *worms* are ingendred, and that in a far greater meaſure, then by *Land-Fowls*, being naturally more cold and moiſt, living in the Water, moriſh and marſhy places, which renders them alſo more excrementitious. And although *Ducks* and *Geeſe* are accompted the moſt wholſom, and the wild preferred before the tame.

[i] Which as I may ſay, is a kind of *feathered-fiſh*, they being ſubſtantially Fiſh, to outward appearance Birds; a Diſh for the Devil.

Yet

Yet *Jaſon Pratenſis*, [k] gives this Reaſon why the *Jews* are ill-conditioned, loathſome in favour, have ſuch hard fleſh, and ſo foul Skins; becauſe they feed ſo much upon *Geeſe*.

[k] Lib. 1. de &.

Touching the *Brains*, *Tongues*, *Necks*, *Hearts*, *Lungs*, or *Soles*, *Gizards*, *Livers*, *Teſticles*, *Skins*, *Fat*, *Marrow*, *Pinions*, *Feet*, and other parts of *Birds* (eſpecially the inner parts) are hardly worth the eating, unleſs they be of ſuch Birds as are moſt temperate, ſound and healthy, as of *Chickens*, *Pullets*, *Hens*, *Capons*, *Cocks*, *Pheaſants*, *Woodcocks*, *Snipes*, and *Mountain-Fowl*. Yet, if theſe be eaten by ſuch as have foul Stomachs, opilated Livers, or are fraught with vitiated humours, they may ſoon corrupt, and ſew the ſeeds of *worms*, and many other Diſeaſes. Thoſe of *Water-Fowl*, and ſuch as live in *Mores* and *Fens*, are much worſe.

SUBTITLE IV.

Of Eggs being a Food, proceeding from Birds, how Cauſes.

WE muſt not omit Eggs in this place, *Nam ut Lac ex Quadrupedibus; mel ex apibus, ita (ut Inquit* Ennius.)

Ova parire ſolet genu pennis condecoratum.

Eggs are lay'd by all *feathered-fowl*; yet are they not produced by thoſe Creatures alone, For, *Tortoiſes*, *Serpents*, *Adders*, *Snakes*, *Lizards*, and *Camelians* likewiſe, lay Eggs; out of which their ſpecies and the like are produced, all which, unleſs it be thoſe of a *Tortoiſe*, are more fit for *Storks*, then *Men*. And indeed, all Eggs ſoon corrupt in the Stomach, eſpecially ſuch as are of *Sea-fowl*, and of all unclean Birds, being little better then poyſon; none therefore ought to be eaten, but ſuch as come from the wholſomeſt and beſt tempered Birds, eſpecially *Hens*: For, ſince Eggs are a kind of *Quinteſſence* of *Fleſh*, or a *Liquid Fleſh*: and ſo, if they digeſt well, yield a moſt excellent Juice, of little or no excrement, no wiſe feculent or obſtructive,

obſtructive, but highly reſtorative; yet if they be not dreſt rare, boiled, roaſted, or poch't, and eaten alone by themſelves, nothing more unwholſome; for being mixt with other Food, or eaten immediately before, or after, or meeting with an impure Stomach, they ſoon corrupt (I ſay) and putrifie in the Stomach, and breed many færal evils, as well as *worms*; or if the Stomach be pure, if the Eggs are old, dreſt hard, or fry'd; whereby they become hard of digeſtion, and obſtructive. And thus much of *Birds*, the third ſort of Food.

TITLE *IV.*

Of Fiſhes of the Waters for Food, how Cauſes.

I ſhall proceed therefore to the laſt ſort of Food before propoſed, viz. *Fiſhes*. How many ſeveral ſorts of Fiſhes there are, is an endleſs Inquiſition; there being infinitely more diverſity of Creatures in the Seas, then on the Land; However, *Pliny* hath adventured to reckon up 167. ſeveral kinds. I ſhall not be ſo conceitedly curious, but only inſiſt on, and nominate ſuch as are moſt com-

monly known, and fed on among us, at leaſt, the chiefeſt of them.

SUBTITLE *I.*

The ſeveral Sorts.

LET us but conſider the ſeveral places in which Fiſh live, and we ſhall be forc'd to divide them into three ſeveral *Claſſes*, As 1. *Sea-fiſh*, or *Salt-water-fiſh*. 2. *Freſh-water*, or *River-fiſh*. 3. *Pond*, or *ſtanding-water-fiſh*.

CLAS. *I.*

Of Salt-Water Fiſh.

LIkewiſe *Salwater-fiſh* may be again divided into ſuch as are 1. *without Skales*, as theſe Seventeen, viz. 1. *Cod*. 2. *Conger*. 3. *Hadock*. 4. *Scate*. 5. *Thornback*. 6. *Turbuts*. 7. *Thunnys*. 8. *Ling*. 9. *Maides*. 10. *Mackarel*. 11. *Soles*. 12. *Plaiſe*. 13. *Guilt-heads*. 14. *Gurnads*. 15. *Rotchets*. 16. *Whitings*. 17. *Anchoves*, or *Minos*. 2. or *with Scales*, as theſe Nine. 1. *Sturgion*. 2. *Bream*. 3. *Mullets*. 4. *Shadds*. 5. *Herrings*. 6. *Pilchers*. 7. *Curs* or *Hakes*. 8. *Smelts*. 9. *Sprats*. And 3.

Such

Such as are ſhel'd, In number alſo Nine, As 1. *Lobſters*. 2. *Crabs*. 3. *Oyſters*. 4. *Scallops*. 5. *Muſcles*. 6. *Perewinacles*. 7. *Cockles*. 8. *Cervices*, or *Cray-fiſh*. 9. *Shrimps*.

CLAS. II.

Of Freſh-Water Fiſh.

I May well here put *River* and *Pond-fiſh* together, ſince they are only tranſplanted into Ponds, for the more conveniency of having them ready at hand, and theſe are alſo ſome *Scal'd*, ſome *without*, and ſome *Teſtaceous*. Such *with Scales*, are chiefly theſe eight, 1. *Salmon*, 2. *Pike*, 3. *Pearch*, 4. *Carp*, 5. *Barble*, 6. *Mullet*, 7. *Roch*, 8. *Gudgion*. Thoſe *without Scales* are theſe ſeven, 1. *Tench*, 2. *Trouts*, 3. *Flounders*, 4. *Lampries*, 5. *Eeles*, 6. *Minos*, 7. *Millers-Thumbs*. The *Teſtaceous* have been nominated before.

All which are more cold and moiſt, the fleſh of *Beaſts* and *Birds*; yielding at the beſt, but a cold, moiſt, crude, excrementitious Suce and Chyle, unwholſome the beſt of them, and nouriſh but little, if at all, and are the Cauſes, if not the main Cauſes of *worms*, and moſt other

other Diſeaſes, *Scorbie, Gout, Leproſie, Melancholy, &c.* For Meats have a kind of Analogie with our Humours; ſo that if they be not right and ſound, they ingender the ſeeds of all Infirmities. Wherefore, not unjuſtly, did *Plutarch* [l] conclude, *It impoſſible for that City to be ſound and in health, in which there came more Fiſh then Oxen.* For they are a ſlymie nouriſhment, full of viſcoſities and praved humours. And although ſome may object that which *Pliny* [m] records of ſome Nations, that uſed no other food then Fiſh, *Quos unguibus Diſſertos, Sole torrent, atque ita panem ex his faciunt.* Baking, and making even Bread of them: They muſt needs be very barbarous and uncivilized people, or want other neceſſary Proviſions. For the ſame *Pliny* [n] tells us likewiſe, that *Alexander the Great*, prohibited Fiſh-eating by ἰχθυοφάγους, thoſe grand Fiſh-eaters, that fed not only themſelves, but their Cattel with them; for that they fill the bodies of ſuch as eat them, with many corruptions and purulent matter, whereby he thought them rendred uncapable of ſerving him in his Warrs.

[l] 4. Syn. 4. & in Ap.

[m] Lib. 7. Nat. Hiſt. cap. 2.

[n] Lib. 6. Nat. Hiſt. cap. 23.

ο Διὰ γὰρ τὸ πλῆθος τῆς καρ' αὐτοῖς ἰχθύων
Πάντες βληχώδεις εἰσὶ καὶ μεστοὶ λάπης.

o Diphilus apud Stob. 449.

Which may be thus translated,

Nam quæ est apud ipsos Piscium frequentia,
Mucosos omnes & Pituitosos facit.

Especially such as live in *Ponds*, *Lakes*, *Standing-Pools*, not refresht with *Springs*; feeding on Mudd, Garbidge, and Filth; for *Bonsuetus* well sings,

Nam Pisces omnes, qui stagna lacusque frequen-
Semper plus succi deterioris habent. *(tant,*

easily putrifying and converting into gross humours, little better then poison.

They are not altogether so bad that live in *Fresh-water Rivers*; yet if there be not a strong Current, and the bottome gravelly, stony, or chalky, running Eastward, or exposed to Eastern and Northern winds, they are but little better: Especially such Rivers as lie before, or near great Cities, because they feed chiefly on Dung and Garbidge, Salt-Mud, &c. And so they become more gluttinous, slymie and unsavory. Such as are in Rivulets, small Brooks, and Currents, and impure Waters, differ not much

much from ſuch as are in Lakes. And although they that live in the Seas, eſpecially the deepeſt, northern-moſt, and moſt ſtormy, be the beſt; being tumbled, toſſed, and exerciſed, whereby they are rendred leſs flegmatick, and more firm; yet to feed much on them, or the beſt among them, as *Smelts*, the Sea *Larks*; *Whitings*, the Sea *Capon*; *Plaiſe*, the Sea *Sparrow*; *Soles*, the Sea *Partridge*; *Rochets*, the Sea *Feldfairs*; *Gurnad* (which are a little bigger, and not ſo red) the Sea *Plover*; to which we may add *Guilt-heads*, the Sea *Gold-Finch*; being in ſhape much like a *Gurnad*, but not ſo eaſie of digeſtion, or ſo wholſome. I ſay, to feed much on them, or others, is not good; for they fill the bodies of ſuch, with abundance of humours and corruptions. And I have obſerved the *Scots* and *Iriſh*, that feed frequently on Fiſh, to be exceedingly moleſted with *worms*. And *Foreſtus* [p] gives this Reaſon why *Carthuſian Fryers* are more dull and melancholy, then any other Order, *becauſe they live wholly upon Fiſh.*

[p] Obſervat. Med. lib. 10. De Crebri morbis, Obſervat. 16.

How much more ſuch as are *Thunys*, of which our Train-Oyl is often made, *Pilchers*, *Red* or *Bloted Herrings*, all dryed fiſh, as *Stock-fiſh* made of *Cod*, & *Poor John* of

of *Haddock, &c.* Therefore, they muſt be very poor in Reaſon and Underſtanding, and no better then Stocks, that eat them in any great quantity. And although ſome praiſe the *Cod*, preferring their Palates before the health of their Bodies, they may well be termed *Cods-heads*, for it it is but a flymie and flegmatick Fiſh, having whilſt it is new, a more looſe and watriſh fleſh then is requiſite to make it wholſome; and although it be not very hard of digeſtion, yet affords no laudable nouriſhment. It is better therefore ſalted, which we call *Green-fiſh.* The ſame may be ſaid of *Haberdine*, being a kind of *Iſland-Cod*: As alſo of *Hadocks*, which are but ſmall *Cods.* * Many extoll a *Conger*, the Sea *Eele*, meerly becauſe it pleaſeth their Palates, never conſidering, that if it be eaten cold, it ingenders *Wind* and the *Chollick*, if hot, it corrupts the Blood, and Cauſes *Leproſies*, as well as *worms.* Others eſteem a *Thornback* a dainty Diſh, but q *Dorion* the Muſician, accounted a *ſodden Thornback*, no better then a *ſodden piece of Cloath.* The ſame may be ſaid of *Scale*, only they are ſweeter and tenderer then *Thornback.* And although the *Turbet* was preferred to all Fiſh; whence the Proverb,

* not that they are of the ſame kind, but much like them in colour and taſte, and therefore may be ſo termed.

q *Athenæus* lib. 8. cap. 5.

Proverb; *Nihil ad Rombum*; yet this is nothing to the purpoſe, for *Magnius* (as well as I.) condemns it as excrementitious, and breeding melancholy, and the *Scorbie*, as well as *worms*. They that can eat *Ling*, may as well eat a worſe thing, and drink *Piſs*, for it cannot be eaten without Sawce (nor hardly any Fiſh) beſides; it burthens the Stomach, offends the Brain, accumulates many ill humours, being very excrementitious; & therefore the King *r* might well account it a Diſh for the Devil. Neither are *Maids* much better, though ſome think *they nouriſh Weaklings, and ſuch as have ſported themſelves off their Legs*, which is contrary to their Nature. And the *Band, Mackarel*, (for ſo it ſignifies in French) is worſe, being of a groſs gluttinous, and ſuffocating ſubſtance, cauſing Drowſineſs, ſtupifying the Senſes and Nerves, exciting Lethargies, Palſies, Epilepſies, Catalepſies, Apoplexies, Vertigoes, Opilations, &c. as well as *worms*.

r James the firſt of *England* and ſixth of *Scotland*.

Sturgion for it's firmneſs and ſubſtantialneſs, is called the *Beef of the Sea*, and highly extolled by ſome fantaſtical Pallats; but unleſs it be very young, is very hard of digeſtion, yielding a groſs, thick Juice, breeding melancholy, and many

many Crudities, ingendring Gouts, Deflections, and other Diſtempers, as well as *worms*. And *Bream*, though a firm and a white fleſh, and not hard of digeſtion; yet ſoon corrupts in the Stomach; ſome have likened it to a *Carp*, but if it be of the Sea, it far exceeds a *Carp*, both in whiteneſs, flatneſs, and goodneſs. Alſo *Shadds*, though tender, and pleaſant to the taſte; breed but an excrementitious Juice, and nouriſh not much, therefore the danger of eating them (being ſo full of Bones) ſhould cauſe us to look on them as not worth our labour. Likewiſe *Mulless*, though much commended by ſ *Galen*, as white, tender, pleaſant, and wholſome, eaſie of digeſtion, &c. Yet being frequently ſodden, breed not only the ſeeds of moſt ſorts of *worms*, but alſo as t *Pliny* and others note, hinder Conception in Women, cauſing ſterillity, &c. which is not a little ſtrarge, if it be true what is reported of them, *viz.* That they are ſo prone to Venery themſelves, that a thouſand Females are not enough to ſatisfie one Male. *Currs* or *Hakes*, are much worſe, though a firm, white and dry Fiſh, if frequently fed on. *Sprats* again, are worſe then they, being very apt to corrupt in the

ſ Lib. 3. de Alimentorum facultatibus Cap. 23.

t *Nat. Hiſt.* lib. 32. Cap. 7.

the Stomach, as well as *Herrings*, and ſo are exceeding apt to breed, beſides *worms*, Feavers and the Scorbie alſo.

Neither are thoſe fooliſh Diſhes made of Fiſh and their Roes, as *Anchoves*, *Cavialies* and *Botargo*, any better.

Anchoves ſo called when they are prepared, are only a ſort of Fiſh called *Minos*, taken in *Sardinia* and *Provence*, in great multitudes, and there pickled, and ſent afterwards to us for *Qualkechoſes*; we have naturally in *England*, a love to Exorticks; however, they are not to be eaten *via cibi*, but as Sawce, for they ingender not only *worms*, but alſo Choler, Melancholy, the Scorby, and yield a very bad Juice, offending the Brain, Stomach and Senſes. *Caviale* alſo, is a fond Diſh of the *Italians*, made of the *Roes* of *Sturgion*, and altogether as unwholſome, if not much worſe; invented by idle Brains, and fanſied by none but ſuch as areignorant what it is; wherefore I would have them conſider the *Italian Proverb*,

Chi mangia di Caviale,
Mangia moſchi, merdi, & Sale.

Which may be Engliſhed thus,

He that eats Cavialies,
Eats Salt, Dung and Flies.

For

For it is only (as was ſaid) the *Roes* of *Sturgion* powdred, pickled, and finely denominated *Caviale*, to be a Bait for ſuch Woodcocks and Dotrils, that account every Exotick Fanſie a real good. And ſo *Botargo*, another whimſical Diſh of the *Italians*, made of the Roes or Eggs of *Mullets*, together with their Blood, and ſome Salt, is very unwholſome, breeding not only *worms*; but ſterillity in both men and women that eat much of it, and impotencie in the acts of *Venus*: therefore a Diſh more fit for the Devil, then fair Ladies. So that if they would be rul'd by me, thoſe ſlovenly *Italians*, ſhould not only invent Diſhes, but eat them too, when they have done: which would make them more ſolid, and us leſs dirided.

If any fiſh be good, then it muſt be the *Teſtaſeous*; yet of them, we may abſolutely condemn, and explode the *Periwinkle*, *Cockle*, *Muſle*, as dangerous food, offending the Brain, are hard of digeſtion, afford an ill Juice, being Aguiſh, hot and Feaveriſh, offend the Stomach, Liver and Head, eſpecially *Muſcles*; and ingendring many feral evils beſides this. And if we may give credit to *Alexander Benedictus*, ſome by eating too many

Cocles, have become natural fools. And truly the beſt of them, unleſs it be the *Oyſter*, are hard of digeſtion, eſpecially *Scallops*, *Crabs*, and *Lobſters*, beſides the Cream in their bodies; ſo that if they meet not with good Stomachs, pure, healthy, and that digeſt them well, they ſoon corrupt, and ingender *worms* no leſs then any other Fiſh; nay, the very *Oyſter* it ſelf (which is the ſofteſt fleſh of all ſhell'd fiſh, the beſt, eaſieſt of digeſtion, and ſooneſt paſt through the body; for their watriſh liquor doth *ſubducere alvum*) eſpecially if you tak not out the blood.

Much more unwholſome muſt needs *freſh-water-fiſh* be, eſpecially *Mullets*, *Barbles*, *Tench*, *Eeles*, and *Lampries*, being a ſlymie, moiſt, flaſhy, viſcous, and crude food, and very offenſive to ſuch as are affected with the Gout, or any diſtemper of the ſinews (eſpecially *Lampries*, though extolled by ſome for their taſte) are inclining to *worms*: Nay, the beſt of them, *Pearch*, *Pike*, *Salmon*, *Carp*, *Cud-Bream*, *Roches*, *Gudgions*, *Trouts*, *Flounders*, *Minos* and *Millers-Thumbs*, do plentifully breed *worms*, and many other Diſeaſes in ſuch as feed too frequently on them, being ſoon apt to corrupt in the

the ſtomach, and yield no very good nouriſhment to the body, and the *Pearch* it ſelf, which is the beſt (eſpecially when prickled on the Back) and therefore by ſome called the *River-Partridge*, notwithſtanding, nouriſheth but ſlenderly, if we may believe one of the beſt Phyſitians that ever writ, *Sennertus*. And although it may with *Cud-Breams* (ſo called, becauſe its chaps are always going, as if it chew'd the Cudd, which ſome think alſo, it really doth like an Ox) *flounders*, *Minos*, *Gudgeons*, *Millers-Thumbs*, and *Pike*, be admitted to ſuch who are ſick, and in Feavers; yet they that would live in health, muſt eat but ſeldome of them: much more if they be taken out of muddy and immund waters. *Roches* are worſe, and ſo are *Trouts*, eſpecially the *Gray-Trouts*, the *Red* come ſomewhat near a *Salmon*, and therefore called *Salmon-Trouts*; yet both they and *Salmon*, however they may pleaſe ſome Palats, afford no very good nouriſhment, and as [a] *Bruerinus* thinks, ingenders Melancholy, eſpecially if it be ſalted, filling the body with may praved humours, and grievous Diſeaſes; and *Carp* is but a ſlymie, watriſh and muddy food, ingendring an excrementitious Juice; there-

[a] Lib. 22. Cap. 17.

fore they are not worth the eating, if they be not taken out of very pure and clean water. *Mullets* and *Barbles*, which ſome take to be only *Mullets* bearded, are much worſe. *Roches* are little better, but a *Tench* worſt of all, being ſlymie, muddy, viſcous, and of an hard fleſh, tending to blackneſs; whence perhaps it was, that *Alexander Benedictus* ſaid, it breeds a moſt unwholſome and damnable nouriſhment: and a ſecret poyſon, as *Antonius Gezius* contends, affirming a *fryed Tench* to be no better.

And indeed, the manner of Dreſſing, may much alter the Fiſh; as *Athenæus* [x] records of *Diocles*, who being demanded which was the beſt, a *Pike* or a *Conger*, anſwered, a *Pike* boiled, and a *Conger* broiled. Some in general conclude, boiled Fiſh beſt, next roaſted or broiled, and laſtly fryed. But that is to humour their Palates; but look how flaſhy and ſlymie one Fiſh is more then other, and that kind of Fiſh ought to be rather roaſted, broiled or fryed, then boiled, to correct it's viſcous nature: Wherefore I do conclude, that all ſalt and obdurate Fiſh, is more excrementitious then freſh; and conſequently more apt to ingender *worms*. And thoſe that are freſh,

[x] Lib. 8. ca. 6.

freſh, are no wiſe fit to be conſtantly fed on, although the beſt ſort of Fiſh, taken in the beſt Waters, nouriſhed with the the pureſt Herbs or Food, and Cooked with the beſt Artifice; for all this ſhall never make them afford a ſound, wholſome, firm and temperate Juice, or ingender good blood: Yielding at the beſt, but a cold, moiſt, crude, excrementitious Suce and Chyle. *Sic ſua ſunt unicuiq; Cibo dotes, ſua ſunt incommoda.* Whence we may perceive, that not only our Spirits and Humours, by which we are preſerved; but alſo, our whole Conſtitutions, and parts of our Bodies, are altered by the Meat we eat. *Hinc ſubite mortes, atque inteſtata Sennertus:* Hence ſudden Death, and many Evils fall upon us; Hence follow Diſtempers; Hence come Impurities; Hence are thoſe many Opilations; Chacochimia, Plethora, Cachexia, *Quæ vitia graviſſimorum morborum Cauſæ Antecedentis continenteſq; fiunt; Hinc vermæ.* And thus much ſhall ſuffice, briefly to be ſpoken of the Kinds of Food, How Cauſes, as relating to their Quality.

TITLE. V.

Of Compound-meats, and Sauces, how Cauſes.

AMong the Antients, there was no other Sauce known, or at leaſt uſed, ſave *Hunger* and *Salt*: *Hunger* they call'd the Night of Sauſes, and *Salt* the Light, intimating, that as in the Night all Colours are alike; ſo nothing comes amiſs, or is unſavory to an hungry Stomach; and as by the Light, we diſtinguiſh of Colours, ſo *Salt* ſheweth the variety and excellency of all Taſts. And truly, this ſimplicity of their Diet, might be one cauſe, if not the chiefeſt, why they lived ſo long over what we do now, who live ſenſually in Riot and Exceſs.

For, all thoſe Compound-meats, and artificial Quelkechoſes, which our Cooks ſo plentifully afford us, as Pies, Salſages, Links, Black-Puddings, and thoſe innumerable Bak't-meats, ſoured, and indurated with thoſe various Sauſes and Slapps, treated of by *Apitius* and *Athenæus*, made either of the Juices of Plants, or Plants themſelves; Pepper, Ginger, Cloves, Mace, Nutmegs, Sugar, Oyle, Verjuice,

Verjuice, † Vinager, Alager, &c. to ſtir up our Appetites, to eat more then nature requires, are very unwholſome; of themſelves, ingendring groſs humours, filling the ſtomach with Crudities; and the bodies of ſuch as eat much of thoſe mixt Meats and Sauſes, with many Opilations, which occaſion not only *worms*, but abundance of Melancholy and unwholſome Blood, Choler, and many other Infirmities, nay, even *Salt* it ſelf, and all ſalt-meats: And although thoſe ſeveral ſpecies may have their convenient praiſe, being rightly uſed, yet *via cibi & quantitate magna*, are not to be allowed; for they burn up the Blood, deſtroy and extinguiſh natural heat, moleſt the Stomach, Head, and Brain, and ſubvert the good temperature of both Body and Mind. y *Montanus* tells us of a *Jew*, who was generally miſaffected in all parts of his body, and operation of his Soul, by eating much Spices, and ſuch hot trifles. But ſuch like Inſtances are frequent. I muſt needs ſay, for any reaſon I can yet ſee, they are altogether uſeleſs or needleſs, both for the ſound, and unſound: For, Nature requireth not food, but when hunger excites thereunto, and then is ſatisfied with a little;

† Which is only Wine degenerated by the Acolation of ſome ſubtil ſulphurious ſpirits, whence the remaining parts become acide, ſomewhat fixed and corroſive, and yet this receſs of ſpirits is not perceptible by any ſenſible diminution of the Liquor.

y Conſil. med. de Stupore conſ. 22.

but theſe Sauſes and compounded Meats ſtir up the Appetite, and cauſe both the firm, and infirm, to eat more then Nature requires, or can well digeſt: whence in weak bodies, enſue many Crudities, occaſioning innumerable weakneſſes, as well as *worms*, and frequently Death it ſelf: And in ſtrong and ſound bodies, if they do ſometimes throughly digeſt what they have needleſly and ſuperfluouſly eaten, yet in time, they ſhall not only be fraught with *worms*, but alſo many corrupt humours, cauſing o-other Infirmities. As for *Oringes, Lemons, Olives, Capers, Citrons, &c.* They are better Phyſick, then Food; wherefore we ſhall proceed.

TITLE. *VI.*

Quantity of Meat, how a Cauſe.

MUch more hurt is done by the Quantity, Intemperance, overmuch, or over-little taking of Food, then by the careleſs and unadviſed choice of the Subſtance and Quality of Meats; For, it is a mortal evil, and as bad as poyſon, when men ſhall ſtill throw on more and more upon their ſtomachs, when

when what they firſt received, is not well digeſted; thereby deſtroying and murthering themſelves, and all to pleaſe that *Omni-vorantia & homicida gula*, that all-devouring Gut of theirs: For, as one well exclaims, *Pernitioſa ſentina eſt abdomen inſatiabile*, An inſatiable Panch is a pernicious Sink, and the Fountain of all Diſeaſes, both of Body and Soul. It ſubverts and perverts the good temperature of the Body, ſtifles the Senſes and Wits, ſtrangles Nature, being not able to digeſt the meat throughly, whence enſue Crudities, and the ground and ſeeds of many Diſeaſes, as pains of the Belly, Belchings, Loathings, Vomitings, Opilations of the Liver, putrid Feavers, dullneſs of Wit, loſs of Memory, a general obſtruction of the Reaſon, Judgement, and the faculties of the Soul, and Debilitation of the powers of the body, the Stone in the Reins and Bladder, pains in the Joints, Conſumptions, Gouts, and all manner of weakneſſes, Cachexia, Plethora, Bradiopepſia, Cacochimia, Wind, Opilations in ſeveral parts, Decreppidneſs; for it is the fountain (as I ſaid before) of all Diſeaſes, ariſing out of the repugnancie of groſs humours corrupting: whence alſo *worms*, ſudden

ſudden Death, and indeed, what not? For, as a little fire is extinguiſhed by too much Wood thrown upon it; ſo is our natural heat, into immoderate eating, ſuffocated in our bodies; or as a Lamp that is choak't with a ſuperabundance of Oyle; for if it digeſts what we thus eat exceſſively, our bodies are filled with many Plethorick affections, the root of all manner of Infirmities, as well as this; If it do not digeſt, then follow many Crudities, Cacochimia, and various bad nouriſhments. Thus we exactly verifie that ſaying, *Plures Crapula quam gladius.* And by too much eating, men dig their graves with their Teeth, and as [z] one notes, *Edunt ut vomant, & vomunt ut Edant.*

[z] Seneca.

And ſo on the other ſide, *if we eat and drink too ſparingly*, and not ſo much as nature requires, it doth not only conſume the humours in the veſſels, but alſo the ſubſtance of the parts themſelves, the Spirits and natural heat; whence the whole Conſtitution muſt needs be weakned, and fall to decay, exſiccating and atrophiating the whole man, and occaſioning many other Diſtempers; as the praved humours ariſing from Innanition, being for want of better,

cetter, drawn to the Liver, prove not a little prejudicial, and by conſent, affect both the Heart and Brain, ſo that ſometimes, there follows Lipothymia and Epilepſia; and particularly, if through this defect Choler abounds, it is conveyed to the ſtomach, and hence come καρδιαλγία, or pains of the Heart, and fumes to the Heart and Brain; If Flegm abounds, it cauſeth nautiouſneſs, vomitings, eructations, laſſitude and indiſpoſedneſs; If Melancholy, there enſues Heart-burnings as we call them, or unſavory acidities from the ſtomach, overwatchings, ſadneſs, grief, heavineſs of heart, &c. as well as *worms*, which frequently are ingendred of any of thoſe humours putrified.

TITLE *VII.*

The Time and Order of Eating, how Cauſes.

IT will not be amiſs here to add a word alſo touching the Time and Order of Eating, ſince if we elect the beſt Meats, and moſt agreeable to our bodies, feed ſoberly and ſparingly on them, and yet obſerve not fit Times and convenient Seaſons, we ſhall as much

much prejudice our health by erring i this one Circumſtance, as if we had e red in both the other. He that obſer veth not Time in this particular, is u ſeaſonable; the Heart of the wiſe ma therefore, will obſerve Time; For Meat given opportunely, is the beſt Phy ſick that is.

So that if we break our Cuſtome and faſt too long, our ſtomachs will b thereby filled with abundance of prave humours, which will not only ingend *worms*, but divers other evils; fo empty veins draw deepeſt, and wh they firſt receive, good or bad, that th mix with the blood. Choler alſo is o tentimes increaſed in the Belly by faſ ing long, and the excrements rendre ſharp and corroding. On the oth ſide, to eat too ſoon, before the ſtoma be unburthened of the former Repaſ or have throughly digeſted and diſtr buted it, breeds not only many Opil tions and Crudities, which occaſio *worms*; but divers other Diſeaſes. Th we ſee every day, that this ἀδηφαγία an greedineſs of eating in Children, caſ ing in every hour of the day almoſt, on food or other upon what is yet in the ſtomachs undigeſted, is a main Cauſe o

their being moſt frequently troubled with *worms*: eſpecially the food they ſo irregularly gormundize, be apt ſoon to corrupt, or be inclined to ingender *worms*.

Wherefore, nothing worſe then to eat out of order, of variety of Meats, and protract the time of eating longer then is requiſite, it being the Fountain, not only of *worms*, but of all Diſeaſes; as an innumerable company of Crudities and vitious humours, Gout, Stone, both in the Reins and Bladder, Wind-Cholick, Cancers, Feavers, and ſuch like feral Diſeaſes, nay, and Death it ſelf. For variety of Meats excites a freſh appetite, whence enſues Gluttony; thus the ſtomach being cramm'd full of ſeveral Meats, ſome light, ſome heavy, ſome good, ſome bad, &c. Some ſooner digeſted then other, ſome corrupting before others be half concocted, muſt needs Ingender abundance of Crudities, *worms*, and ſubvert our healths. Nay, variety of Diſhes, though all good, wholſome, and eaſie of digeſtion, breed great diſturbance, and much confuſion in our ſtomachs. Beſides, protracting of time in eating, hinders concoction, by keeping the mouth of the ſtomach Hiant, and thus throwing freſh fuel on the fire,

many

many Crudities and Opilations are a cumulated: Thus, many Dishes yo see, bring many Diseases. Nay, a simp Diet, though it be best; yet if eate before, or without a good appetite, also exceeding pernitious, for if the be little or no appetite, it is an infallib sign, the meat formerly eaten, or the Cr dities thereof, lie yet in the Stomach, in the Veins.

TITLE *VIII.*

Of Custome of Diet, Delight, Appetite, N cessity, how they Cause or Mitigate.

UNless I should here shew ho Custome of Diet, Delight an Appetite in eating, and necessity of ea ing sometimes, do alter and mitigate what I have said touching the mischiefs that some meats by their very qualitie bring upon us, and most by their quan tity, time and manner of eating, I migh fright many, if not most people, fro their most beloved food.

There is no Rule so general, whic admits not of some exception; wherefore to what hath been hitherto said, Δοτέον δὲ κὶ τῇ ὥρηκαὶ τῇ χώρῃ καὶ τῇ ἡλικίῃ καὶ τῷ ἔθει, a i

a Dandum aliquid tempori, Regioni, ætati & consuetudini. Aphor. 17. l. 1.

wel

vell ſaid of *Hypocrates*, and in *Lib.* 2. *Aph.* . *Such things as we have been long accuomed to, although they be evil in their wn nature, yet are they leſs offenſive*; and herefore allows of moſt meats to ſuch s are accuſtomed to them, *Lib.* 1. *Aphor.* 16. So *Cardan* out of *Galen* advics, by all means, *That we keep our Cuoms although they be bad*: For *Nature reoyces in ſuch things as it is wonted to, but horrs ſuch unto which it hath not been ſed*; whence we ſee, *a bad Diet, conuceth more to health, then any ſudden alration to a better.* And that men etter bear thoſe meats to which they re accuſtomed, although by nature, hey are nought. For it is not only a econd Nature, but is of force even to lter Nature it ſelf; whence bad meats become wholſome to ſuch as are ſed to them, and unſeaſonable times, auſe no diſorder. If not ſo, that old aying *Qui medicè vivit, miſerè vivit*, would be one of the greateſt truths in he world. In *Weſtphalia*, as *Lipſius* otes, people eat for the moſt part, nohing but *Cabbidge* or *Colworts* in Fat, which they call *Cerebrum Jovis*; In *Italy* and *Spain* they live upon *Roots* and *Fruits* moſt part, and Raw Herbs; in *Holland*,

Holland, *Roots*, *Fiſh*, *Butter*, *Cheeſe*, and ſuch like traſh. In *Muſcovy*, their chief fare is *Garlick*, *Onions*, *&c.* which would kill us that are not accuſtomed to ſuch fiery meats. The *Tartars* eat for the moſt part, raw fleſh, and commonly Horſe fleſh, and frequently on the Road their bait is a Pudding made with Meal, by letting their Horſe blood, which they ſtir together, and eat heartily; and yet if we may believe *Scaliger*, they are a ſound, witty, nay and healthy people, living ordinarily, an hundred years. The *Turks*, as *Bellonius* [d] records, do familiarly eat *Opium*, a dram at a time, which we dare not take in grains. And *Gartius ab Horto* [e] ſayes, he knew one that could, and did eat every day, ten drams and more, and yet never the worſe. *Phidrid*, [f] likewiſe tells us of ſome Nations that uſed no other food then Fiſh. And in another place, he ſayes of the *Ichthyophago*, a people in *Ethiopia*, that they not only feed themſelves, but their cattel alſo with Fiſh. But what need we go ſo far to evince this truth, we in *England* as liberally feed on fleſh, and exceed in all luxury, eat more fleſh at a great Dinner, then they do in all *Spain* in a quarter of a year; and

[d] Lib. 3. Cap. 15.

[e] Lib. 1. Aromat. Indiæ, Cap. 4.

[f] *Nat. Hiſt.* Lib. 7. Cap. 2.

[g] *Nat. Hiſt.* lib. 6. cap. 23.

and yet they and wee continuing our Cuſtomes, are well contented, and in health. A Pipe of *Tobacco* being chewed by one unaccuſtomed to it, ſhall cauſe giddineſs, vomitings, and much illneſs; and yet I knew one or two in *London*, that would eat a pound, chewing all day long, and never find the leaſt alteration. You have heard what hath been ſaid before of Beef; and yet among us it is eſteemed *The King of all Meats*; for Cuſtome and continual uſe hath ſo habituated our Bodies thereunto, that it doth not in the leaſt prejudice them. And ſo nothing more condemned, then *Unleavened-Bread*; and yet there is ſcarce any other Bread eaten, even among our daintieſt, and ſickelieſt people.

In like maner, touching the *Quantity*, *Time*, and *Order* of eating; how few are there living, that regard how much they eat, what, where, or when, in what manner, which firſt, or which laſt, mixing at every meal, Fleſh, Fiſh, Roots, Fruits, and all together, not regarding the nature of the one, or other, which they begin, or which they make an end with, nor any other Rule; and yet for all this, the variety, and mixtures, and diſorders, work no diſorder, but agree in

them, through their constant Custome; as *Mithridates* his poyson did with him. And we see Husband-men, Labourers, & such as are brought up to such orders, or rather disorders, can eat any thing, in any measure, and sleep, go to bed, or work upon a full stomach, and observe no rule, and yet be healthy, which to some people, would be present death. So that Custome is all in all. Therefore, if it be suddenly altered, although it be never so bad, there follows much inconveniency, and the more contrary the change is, the more dangerous.

Delight and *Appetite* do not a little mitigate also; for ardent desire to such and such meats, although they be unwholsome, bad, and pernitious in their own nature; yet at such a time the stomach willingly receives, retains, and readily digests them; and on the other side, abhors such as we distaste, although never so wholsome and good. *b Fernelius* tells us of a man, who having a long time had a longing to eat *Calx vive*, did at length, devour as much as the quantity of a mans fist, without any hurt at all to his stomach or bowels. A Woman with Child, did greedily eat some pounds of Ginger, with marvelous de-

b De Part. Morb. & Sympt. lib. 6. Cap. 3.

light

light at one time, without the leaſt inconveniencie, as *Felix Platerus* obſerves; *i* and which he moſt of all wonders at (as well he might) yet felt not the leaſt ſenſe of heat in her ſtomach, mouth or tongue. *Nicholas* alſo reports, he ſaw a man of about fifty years of age, who eat ſo much Tartar as was incredible. And he knew another (he ſayes) that vehemently coveted the eating of Clay. I remember I ſaw a young Lady, ſayes *k Victorinus Trincavellus*, who would draw out the Threads of her Clothes ſhe wore, and eat them. And a Knights Daughter, an Aſſociate of my Wifes, eat above half the Shagg off of the Rugg of her Bed, and many Woollen Clothes; which was never diſcovered, till one day by chance, meeting with a Stocking, which one of the Tenants had brought home for one of the Servants, and devouring it, not being waſht from the Oyle that was in the Wool, grew thereupon ſick, and vomiting it up again, confeſſed ſhe had eaten her Rugg, and divers other woollen things about the Houſe; but examples of this kind are infinite. On the other ſide, if the ſtomach diſtaſts, or hath a prejudice againſt any meat, although in it ſelf, never ſo

i Obſervat. med. lib. 1.

k Lib. 7. Cap. 5. De Rot. Curand. Part. Hum. Corp. Affectus.

wholſome and good, it doth not only not agree therewith, but alſo mightily offend by a ſecret antipathy; and which is moſt ſtrange, they are prejudiced at one part, and yet can eat any other; as there was a Gentleman in *Darby-ſhire*, [l] who only by eating a little of a Shoulder of Mutton, which he had an antipathy againſt, was caſt into ſuch a Feaver, as it had almoſt coſt him his life, yet there was very little mixt with a haſht, or other minz'd meat; who notwithſtanding, could eat any other part of Mutton.

[l] Sir *George Greaſly* of *Darklow.*

Laſtly, *Neceſſity*, which we ſay will break through ſtone walls; and therefore, will more eaſily break through the force of theſe Rules, and ſtrict Dictates before recited: For, Poverty, Want and Hunger, will make that delightfull, good, and wholſome, which otherwiſe in it ſelf, is deteſtable, noxious and nought; as may abundantly be verified in long Sieges, and tedious Voyages at Sea, I have read, that in the Warrs of *Germany* and others, Dogs, Cats, Horſes, Rats, Mice, and other Vermin, have been eſteemed delicious food, nay, and men and womens fleſh dug out of their graves, when they have been buryed

ryed two or three dayes before, and ſometimes a week. Theſe things then you ſee, do mitigate, or diſanull, as it were, all I have ſaid to Meats, Cauſes of *Worms*, making them more tollerable: But ſuch as live in plenty, lead a ſolitary and ſedentary life, ought to take their choice, and refrain what is likely to corrupt their humours, as they tender their healths: But if they will not, but go on to Riot, live intemperatly and diſorderly, let them thank themſelves, if they ſhorten their dayes.

SUBDIVISION *II.*

Of the ſeveral ſorts of Drink, Cauſes.

DRink is that non-natural thing which reſtoreth that moiſt ſubſtance of man's body, allaying thirſt, cauſing the mixture, concoction, and diſtribution of the Aliment, as alſo ſuppreſſing and allaying hot vapours, inflammations, and chollerick affections. And indeed, ſuch is the neceſſity of Drink, that we can live no leſs without it, then Meat, our bodies conſtantly requiring a ſupply of both, being in a continual flux or reflux: Wherefore it

will be no wonder, if unwhoſome Drink, offending in Quality; or more wholſome, taken in too great, or too little a Quantity, at unſeaſonable times, &c. cauſe innumerable direfull Diſeaſes in our bodies, beſides *worms*. Since that is moſt true, *Cibus atque Potus quoniam permanentem ac inhæreſcentem corpora materiam ſuppeditant, validius contumatiuſque afficiunt, & morbos pariunt.* For as is our nouriſhment, ſo are our humours; and as our humours, ſo are our ſolid parts. Of Drinks there are divers kinds, As 1. *Water*. 2. *Wine*. 3. *Cerviſia*, or Corn-Drink. 4. *Mulſa*, or Honyed mixt Drinks. 5. And laſtly, *Liquors*; which being examined, will be found to be Cauſes.

TITLE *I.*

Water, how a Cauſe.

EVery one knows there are divers ſorts of † Water, As 1. *Rain-water*. 2. *Snow-water*. 3. *Spring-water*.

† Which hath the largeſt proportion of the Spirit of the World in it, of any Element. In which S. is contained ☉ ☿ and ☿ a Radical Subſtance, a vivifying Fire, and Radical Moiſture, whence all things are produced out of the Water. The *Sperm* and *Menſtruum* of the World. The *Sperm* becauſe it includes the Seed of every thing. The *Meſtruum*, becauſe the Sperm of Nature is putrified in it, increaſed and nouriſhed. Whence the predominancy of either of thoſe three, occaſion various productions.

4. *River-*

4. *River-water.* 5. *Well-water.* 6. *Standing-water* in Lakes and Ponds, which are all unwholſome Drink, Cold, Flegmatick and Crude; for all Water is windy, hardly digeſted, and not without great difficulty diſtributed; and is naturally cold and moiſt, wherefore it ought to be ſparingly, and adviſedly drank; for the evils of Water depend on its frigidity; So that if it be frequently and abundantly drank, it hurts the Bowels, Head and Brain eſpecially, and cauſes *worms*; being apt to corrupt in the ſtomach, it converts into wind, whereby the tone, as alſo the ſtrength of the ſtomach, is reſolved, and concoction weakned; for it over-rules the ſtomach, and occaſions innumerable Crudities. Nay, *Rain-water* it ſelf, which although it be the pureſt and lighteſt, exhaled by the heat of the *Sun*; yet proceeds of divers mixt vapours, and ſo is the ſooner apt to corrupt, nay, ſooneſt of all other Water, as *Hypocrates* thinks; [m] and at the beſt, hath but a bad ſmell. [n] *Ætius* without any exceptions or ambages, affirms poſitively, * *Rain-water to be very noxious*

[m] Lib. de Aëre, Aqua & locis.

[n] Tetrab. 1. Serm. 3. cap. 175. Ex Ruſſo

* For, though it ſeems to be a body ſo very Homogenial, as nothing more in Nature, yet is it extreamly Heterogenious; as appears by thoſe Plants that grow in water, with Roots not fixed to any thing, as Mint, &c. And the ☿ and ☉ of the Vine converts the incipid water of it into not only leaves and branches, but wine alſo, out of which may be extracted again, a Burning Alcohal, &c.

in feaveriſh, cholerick, and hot Diſtempers; becauſe it is eaſily it ſelf converted into Choler. And a little farther he ſayes *It is hard of digeſtion and diſtribution, in gendring many diſtillations, eſpecially, if it be drank cold.* And that *Plus Conſtipationis habere, quam fontanæ, and therefore it neither is ſo abſterſive, ſo eaſie of digeſtion, or ſo moiſtening, but hinders the expulſion of the Excrements*, and therefore muſt needs be a cauſe.

Snow-water is in every reſpect, worſe. Nay, *Hypocrates* [o] accounts it the worſt of Waters for all uſes; and being drank, occaſions Conſumptions, and divers feral evils in the Bowels (as well as *worms*) as alſo grievous tormenting pains in the Reins; beſides, it hinders Concoction, ſtops the paſſages of the Urin, hurts the Breſt, Lungs and Stomach, and cauſes Convulſions, pains in the ſides, and wind: For, ſuch Water as proceeds of Snow or Ice; being Water congeal'd, muſt needs be more groſs then other Waters; ſince before they can be thus frozen, the rare and thin parts thereof is evaporated; wherefore nothing worſe, beſides it is exceſſive cold.

[o] De Aere Aquis & Locis lib.

Spring-water † is either for Food, or Phyſick

† The beſt abounds with a mucilaginous ☿ and ☉. which ☉ fixes it into ſtones, whence we find ſo many ſmall ſtones in Springs (which the earth about it hath not) and gravel, which by the conſtant motion of the water, are hindred from uniting.

Phyſick: *As ſuch as paſs through any Niter, Sulphur, or Mercurial Subſtance, or any Mine*, are to be uſed rather as Phyſick; and according to the nature of the Mine or Mineral, ſo will the water be. *Such as are free from theſe*, are uſed in Meats, and inſtead of Drink of a better nature ſometimes, ſtill partaking of the nature of the Soil through which it paſſeth, and that is worſt which goeth through noxious, ſlimie, clayie matter or ſoil; for accordingly, muſt their bodies be affected that drink it, and conſequently, their ſpirits and minds; for the filthyneſs and malignant quality of Waters, convey the ſame malignity and immundity to our bodies; whence *Bodin* [p] puts this as a prime and ſpecial cauſe of ſome Families ſluttering, about *Labden* in *Aquitain*, from the feculencie of their Waters. *Galen* in like manner, condemns ſuch as are conveyed through Leaded Pipes; contracting thereby an unctious Ceruſe, which cauſeth Dyſenteries, and other fluxes of the Belly, as well as *worms*. Such as proceed out of a Rock, if it lie towards the North, is alſo bad, and *Hypocrates* [q] affirms, ſuch as paſs over Stones to be hard; and they are worſe which are in Dales, ſheltred and

[p] Method. Hiſt. Cap. 5.

[q] Lib. De Aere, Aquis & Locis.

and obſcured from the heat of the Sun, being thereby rendred more groſs and terrene; and ſo ingender groſs, terrene, and muddy humours.

River-water is worſe, being compoſed or mixt with all other Waters, Spring, Rain, and Snow, deſcending from the Hills and Land; So that according to it's various mixtures, and the nature of the ſeveral Earths through which Rivers paſs, are their Waters divers, and ſo much the worſe, by how much the more they are mixt; eſpecially ſuch as are near great Towns and Cities, being the recepticles of all Impurities, Sinks, Jakes, Common-ſhores, Garbidges, Carrion &c. So that ſuch waters muſt needs fill the bodies of ſuch as drink them, with abundance of malignant humours, as well as putrid, ingendring *worms*, and vapours, offending the Head and Brain, moleſting the Spirits, and in a word, affecting the whole man, and laying the foundation of all Diſeaſes.

Well-water is yet worſe than any of the former; ſince it is ſubterranean, aſcending only by Art, Buckets or Pumps, groſs and heavy, ſtaying long in the Bowels, cold and terrene, grievouſly hurting and moleſting the viſcera, and ingendring *worms*. But,

But the worſt of all waters are, thoſe *nding-waters* in Lakes, Ponds, Moats, here Hemp hath been ſteeped, Moors, where ſlymie fiſhes live, putrified, d full of Mites, † Froggs and *worms*, e muddy becauſe of their ſtill-ſtand- g, and the heat of the Sun; and there- re muſt needs be a Cauſe of *worms*, d moſt other Diſtempers, if drank.

† The ♀ in the △ being by the heat of ☉ reſolved, is greedily conceived by the water, wanting the ficcity of ♀: and ♀ wanting the humidity of the △ covets it as much, in ch alſo is occultly hid the humidity of the ☉, and in the ♀ the ity of ☉ and ſo the ☉ requires ficcity from ♀ and by his mutual ion on each other, a conception is made in the △. Trudgid, groſs, ſlymie, caſting up the Sperms, in which appear black ſpecks that the ſeed of the *Froggs*, which by the heat of ☉ come to perfection.

TITLE *II.*

Of Wine, how a Cauſe.

THere is no leſs variety alſo of *Wine*, both in relation to the *Taſte*, *Colour*, *ell*, *Subſtance*, *Age*, *Vertue*, and place which it grows; As *Canary* is but *eniſh* tranſplanted, and moſt of the ines in *France*, *Hungaria*, *Spain*, *Italy*, d *Greece*, were originally from one d the ſame Plants, although the Soil d Region makes them now very dif- ent.

All which, if inordinately drank at unſeaſonable

unſeaſonable times, immoderately, bring many * Inconveniencies upon us; for they extinguiſh natural heat, deſtroy the ſtrength of the body, hurts the ſinews, Head and Brain, cauſing Convulſions, Palſies, Apoplexie, Epilepſie, Tremor, Coma, &c. overthrow the digeſtion, ingender many crude humours, and cauſe *worms*: for though they be virtually hot; yet being taken in excels, increaſe Flegm, occation many cold diſtempers, hebitate the Ingenuity, Wit, Reaſon, and the other faculties of the Soul; and nothing worſe for ſuch as are troubled with the Gout, as *Sennertus* † well notes. Neither are they admitted to ſuch as are hot of Conſtitution, ſtrong young people, but rather to antient people, and ſuch as are of cold and moiſt, flegmatick, and melancholy Conſtitutions; all Wine being hot and dry more or leſs, according as it is newer or older.

New Wine, eſpecially in *the Muſt*, is very unwholſome, ſweet, of a groſs ſubſtance, and ingendring a groſs Juice, Inflations, is hardly digeſted and diſtributed, whence ariſe many Crudities in the

* For the true Spirit that doth not inebriate, is but the twentieth part of the Wine: of which being well rectified, a man may, without intoxication, drink as much as can be extracted from 10. pints: which argues it is the flegm only which is an incipid, cold, narcotick that cauſes drunkenneſs, and all theſe evils: and if the flegm be diſtilled off; there will remain a corroſive water, which is the cauſe of Obſtructions, Stone, Gout, and Cholick. The Spirit is only Balſamick and Radical, containing in it a Sal Armoniack, an eſſential Sulphur, and a Mercurial, ſubtil, yet incipid water.

† Lib. de Arthritide, cap. 2.

the Bowels, occaſioning *worms*. *New Wine*, which is ſomewhat more defeculated, yet retaining a ſweetneſs of the Muſt, is alſo hard of digeſtion, and excrementitious, ingendring flegm, and conſequently, no leſs a Cauſe.

Old Wine is altogether as bad, if not worſe; that is, if it be too old, heating the body inordinately, and neither breeds a good Juice, nor nouriſhes much, but deſtroys nature, taken immoderately.

Sweet Wine, although very pleaſant to the Palate, and nouriſheth plentifully; yet ſoon degenerates into Choler, hurts the ſtomach, and becauſe it is thick and groſs, troubles & afflicts the Bowels and Intralls, fills the Hypochondries with wind, obſtructs the Liver and Spleen, occaſions Crudities, and theſe *vermin*. *Auſteer*, or more *Harſh* and *Crabbid Wine*, are more dimetick, and leſs offenſive to the ſtomach, and not ſo obſtructive; yet nouriſh but ſlenderly, ſlowly diſtribute, hurt the breſt and Lungs, by ſtopping the flux of the Spittle, hinders Concoction, are very flatulent and cold, and may not be excepted from being a cauſe. Neither thin, nor thick Wines, eſpecially taken unſeaſonably, and too largely,

largely, as ſhall be ſhewed beneath.

TITLE *III.*

Of Corn Drink, Cauſes.

HEre we might reckon up divers ſorts, according to the manner of making, which is as various, as the Countreys in which they are made, every Shire differing, and almoſt Town, eſpecially in *Holland*, as the Fancies of men differ, or the Water of which it is made, or Corn; ſome making it with Wheat, others with Barly, a third ſort with Oats, a fourth with Wheat and Barly mixt, a fifth with Wheat and Oats, a ſixth with Oats and Barly, a ſeventh with all together, and eighth, mixeth Hops with each; others, other Ingredients, multiplying the ſorts almoſt *ad infinitum*: But are all commonly reduced to theſe two kinds, *Beer* and *Ale*, and that either ſtrong, or ſmall, as it is compoſed of more or leſs Corn; and theſe are the chief and moſt common Drinks of the Northern people of the World; who, through the coldneſs of their Region abounds not with Vines.

So that the property of theſe ſorts of Drinks,

Drinks, muſt needs be various; ſome moiſtning and nouriſhing more, others leſs; ſome being more hot, others more cool, as they have more or leſs of Wheat, or Barly in them; ſome binding, ſome looſening; ſome more abſterſive, others more opilating; ſome diuretick; ſome ingendring Wind; ſome Crudities, or rather all; of which in particular, it is an eaſie matter to judge, if their compoſition be once known, having but recourſe to the nature of their ſeveral Ingredients of Corn, which you have heard before examined, and moſt condemned, as main cauſes, and therefore *Beer* and *Ale* cannot be exempt; eſpecially if they be *New*; for then they are obſtructive, very noxious to ſuch as are moleſted with the Cholick or Stone, are hard of digeſtion and diſtribution, ſtay long in the body, and fill it with many crude humours, and groſs nouriſhment, whence enſue theſe *vermin*; and beſides, ſends up many fuliginous vapors to the Head and Brain, and many times obſtruct the paſſages of the Animal Spirits therein, occaſioning many direful evils. If *Old*, it is little better, eſpecially *Beer*, and *Foreſtus* [f] puts it as a Cauſe of the Strangury, for example, in himſelf

[f] Obſ. Med. lib. 25. obſ. 2.

ſelf, but worſt of all, if *tainted*, too *ſharp* or *ſour*, *dead* and *flat*, or taſtes of the *Cask* with the mother floating on it (as we call it) &c. for they fret, gall, are unwholſome, and altogether as bad as putrid meat, or ſtinking fleſh; and cauſe divers putrid diſtempers, as well as *worms*, in us.

TITLE *IV.*

Of Honyed Drinks, Cauſes.

REaſon will tell us, that if *Honey* it ſelf doth ſoon convert into Choler, and fill the Bowels with Wind, Flegm and many Crudities, ingendring *worms*; that all Drinks made thereof, will do the like, as *Mead*, *Metheglin*, *Bragot*, &c. of which, as ſome think, there are thirty ſeveral kinds in *Muſcovy*, having likewiſe in them ſeveral Compoſitions, of Spice of all ſorts, Herbs, and other Ingredients. Therefore I need ſay the leſs here, but referr you to what hath been ſaid before.

TIT.

TITLE. *V.*

Of other Liquors, Cauſes.

AND ſo I may ſay of *Liquors*, being the *Juice* of *Apples* or *Pears*, commonly termed *Cyder* and *Perry*, that they are of divers and various qualities, according to the nature of the Fruit of which they are compoſed; and what they are inclined to, hath been already ſhewed; which for brevities ſake ſhall ſuffice.

TITLE *VI.*

Of the Quantity of Drink, a Cauſe.

MEat taken in exceſs, doth not more injure our Health, then *Drink*, the Epidemical Malady of our Age; for as the *French* are for the moſt part Gluttons, the *Germans* and *Dutch* Drunkards, ſo are we in *England* both; nay, it is come to that paſs, that he that will not Drink, Rant, Revel, &c. is accounted no Gentleman, a Clown, of no breeding, a loſt Creature, a Milk-ſop, and fit for no Company. He is your

Gallant, and moſt compleat Spark, that can drink ſtouteſt, fox his Companion ſooneſt, and lay him aſleep (as they ridiculouſly term their Conqueſt) and bear his Drink clearly, when as a Drayhorſe will bear much more Drink, or a filthy Swine, then the ſturdieſt Drunkard of them all: Nay, they are ſo addicted to this Vice, that they daily invent new Drinks, and ſalt Bits to cauſe their Liquor to reliſh and go down the better; ſo that if they ſtudy at all, it is to ſatiate their ungodly bellies; if they are witty in any thing, it is *ad gutam*, to pleaſe their Palate, or fox him they pretend outwardly moſt kindneſs to; and yet will be very much diſpleaſed (if it prove not an irreconſilable Crime) if *we run not with them into the ſame exceſs of Riot, ſpeaking evil of us.* Thus men (or rather beaſts in the ſhape of men) often times careleſly, (though too often wilfully) overthrow the good temperature of their bodies, by their intemperance in drinking, whereby they hebitate their Reaſons, extinguiſh natural heat, ſtrangle nature, accumulate many Crudities and Opilations, whence *worms*, and is the root of all Diſeaſes, both of Body and Mind. For the beſt of Drinks,

Drinks, Wine, and the beſt of Wine, *Canary* and *Rheniſh*, taken immoderately, ſubverts our healths: For as *Jeſus* the Son of *Sirach* well notes, [t] *The pains of Watching and Choler, and pains of the Belly, are with an inſatiable man*; meaning the unſatiableneſs of drinking; for he thus proſecuteth it, in *verſ.* 29. 30. *Wine drank with exceſs, maketh bitterneſs of the mind, with brawling and quarrelling; drunkenneſs increaſeth the rage of a fool till he offend, it diminiſheth ſtrength, and maketh wounds*; Agreeing with that of the Wiſe Man, who had tryed all things; and although he ſaith, *There is nothing better, then to eat and to drink, and to be merry*; yet alſo asketh this Queſtion, [u] *Who hath woe? who hath ſorrow? who hath contrition? who hath babling? who hath wounds without cauſe? who hath redneſs of eyes?* And anſwereth himſelf, *They that tarry long at the Wine, they that go to ſeek mixt Wine.* [x] Wherefore, as *Solon* ſaid of Meat, I may well affirm of Drink, *That it is the divineſt good thing not to drink at all, and the next unto that, and moſt natural, to drink as ſparingly as may be.* I wiſh that ſaying of *Anacharſis* might be their Rule, *That the firſt draught was to quench thirſt, the ſecond to*

[t] Eccleſ. 31. 20.

[u] Prov. 23. 29.

[x] verſ. 30.

nouriſh the body, and the third for pleaſure, but the fourth he thought (as all wiſe men) *was of madneſs.* Whence *Pithagoras* the Philoſopher, would never drink Wine, becauſe he ſaid, *The Vine brought forth three ſorts of Grapes, whereof the firſt quench thirſt, th' ſecond troubleth, and the third altogether dulleth and offendeth.* And *Alphonſus* King of *Aragon* and *Sicilia*, being one day demanded by one of his Nobles, why he did always refuſe Wine; anſwered, *Becauſe Wiſdome is hindred through Wine, and Prudence darkned; which two things are alone able to make a King worthy of that name he beareth.* As if he had learned *Lemnels* Leſſon. *y* *It is not for Kings*, O Lemnel, *It is not for Kings to drink Wine, nor for Princes ſtrong Drink; leſt they drink and forget the Law, and pervert the Judgement of the afflicted.* Likewiſe *Cyrus*, the Monarch of the *Perſians*, being askt (when he was a Youth) by his Grand-father *Aſtyages* why he would drink no Wine, returned this Anſwer, *For fear leſt I be poyſoned; for I obſerved yeſterday, when ye celebrated the Day of your Nativity; that it could not be, but that ſome body had mixt poyſon among all that Wine which ye there drank; becauſe in the cloſure of your Feaſt*

y Prov. 31. 4.

not one of your Gueſts was in his right mind.

Now I would but ask the ſturdieſt Drunkard of them all, whether it be not better to follow theſe good examples, then that of *Lot*, who lay with his two Daughters; or that of *Herod*, that ſlew *John* the *Baptiſt*; or that of *Alexander the Great*, who in a Drunken Fit, ſlew *Clitus*, one of the valianteſt Captains he had; & in another ſuch humour, commanded *Aſpaſtes*, one of his Provincial Governours to be put to death, being in his Cups, and yet *Clitus* had formerly ſaved his life; or that of *Cyrillus*, who in a drunken humour, killed his Mother great with Child, as alſo his Father, hurt both his Siſters, and raviſh'd one of them; or that of a mad Fellow, in the time of our uncivil Wars at *Saliſbury*, who being drunk, in a Bravado, drank an health to the *Devil*, ſaying, that if he did not come and pledge him, he would not believe there was either a *Devil* or a GOD, his Aſſociates trembling at his expreſſions, retired all into another Room, and left him, and never ſaw him more; for immediately the Devil came and carryed him away, as it is thought out of the Window, the Bar thereof being bowed; but that is cer-

tain, he never was heard of after. Thus you see, such as are in Drink, are prone to all Vices, it being the Root and Inlet of all manner of Sins. As the *Spaniards* report of one in Drink, that kild his Father, and ravish't his Mother; and therefore, they accounting it worse then either Murther or Incest, will give their Children Money to go to a Bawdy-house, rather than to a Tavern.

On the other extream, *to Drink too little*, or less then nature requires, is as bad, if not worse for the health of the body; for thereby Nature is starv'd, Concoction impedited, Crudities accumulated, the Humours, humid parts, strength, and natural heat impaired, and in a word, the Body, Life, and Spirits, wasted and exhausted, as well as *worms* ingendred.

TITLE

TITLE. *VII.*

Time of Drinking, a Cauſe.

EVery particular almoſt, that I ſaid concerning the unſeaſonableneſs of Eating, may be averred, and is verified in Drinking: For if the Drink be never ſo wholſome and good, and taken but moderately; yet, if at unfitting times, cauſeth no ſmall number of, nor petty Diſeaſes; beſides, it is ſo far from quenching of thirſt, that contrariwiſe, it augmenteth thirſt. Now Drink may be unſeaſonably taken ſeveral wayes; as firſt, *in a morning faſting*, which our Drunkards and good-fellows (or rather lewd-fellows) call a mornings-draught, eating nothing at all therewith: for the ſinews are thereby hurt, the Head and Brain, and many Crudities accumulated, the whole man rendred heavy and dull, and the ſtronger the Drink or Wine, the worſe. Secondly, *between Meals*, when thirſt compelleth not, nor nature requireth it, eſpecially, before the meat be throughly concocted; for throwing on freſh Drinks frequently, and in great quantities, muſt needs, not

only keep the mouth of the Stomach Hiant, but impead the Concoction of the Stomach, which is then about it's office; even as we ſee a ſpoonfull of water thrown into a great pot boiling, ſhall hinder and ſtop it; whence many Crudities and moſt Diſeaſes, as well as *worms*. Thirdly, *immediately upon Bathing, Sweating*, or any other hard or violent exerciſe, which warms the Blood, ſtirrs the Humours, and opens the Pores; eſpecially Water or ſmall Drink, which ſerve rather to expell and extinguiſh natural heat, when rather Canary, and ſuch comfortable Drinks, are then to corroborate Nature, comfort and ſtrengthen the Spirits, and gently awake the ambient and expelled heat from the remote, to the internal parts. And laſtly, *Drinking Bedwards, and late at night*, is alſo extreamly pernitious, ingendring many Indigeſtions, Diſtillations, Catarrhs, Conſumptions, and many feral evils, beſides *worms*.

TITLE 8.

TITLE *VIII.*

Cuſtome of Drinking.

SO *Cuſtom of Drinking*, both in relation to it's Quality, Quantity, Time and Order, doth no leſs mitigate, then in eating. The *Indians* make a Drink called *Chica*, which is compoſed of Water, Moloſſes, and ſometimes Honey, ſome Roots in thoſe parts, and the Leaves of Tobacco, with the largeſt Toad they can get, which they cloſe up altogether in a large Jar, cloſe ſtopt for three weeks or a months time, and that is their moſt delicious Drink for their choiſeſt friends; and it agrees as well with them, as Canary with us, through their conſtant cuſtome; when notwithſtanding, the very ſmell of the Jar, is of force ſufficient to ſtrike a ſtranger down, if not dead. The *Egyptians* for the moſt part, drink no other Water, then what is very impure, muddy, and ſlymie, as *Galen* [y] notes. And the ſame *Indian Americans*, in ſome places, [z] drink nothing but ſalt water, and yet contiue in ſtrength and health. We have before condemned River-water, eſpecially running

[y] Lib. 1. de ſimplitium medicamentorum facultatibus. Cap. 4.

[z] Laert. occident. Ind. Deſcript. lib. 11. Cap. 11.

ning along great Towns and Cities; and yet moſt of the Beer and Ale in this Metropolis of *England*, *London*; is made of the water of the River of *Thames* running by it, and receiving all its impurities, and yet is ſo far from altring of us that are accuſtomed to thoſe Drinks, that we accompt them the beſt of that ſort the Nation affords. And Water running through Leaden Pipes, though very noxious; yet in *Italy* and *France*, as alſo here in *England*, we find no City prejudic'd by them, through their conſtant uſe. *Cyder* and *Perry*, although for the moſt part bad Drinks, windy, griping the Bowels, ſtreightening the Breſt, hurting the Stomach, Head and Brain, Sinews, is crude, &c. yet it is almoſt their only Drink in *Guipuſcoa* in *Spain*; *Normandy* in *France*, and in many parts in *England*, as in *Worceſter-ſhire*, *Hereford-ſhire*, *Glouceſter-ſhire*, *Devonſhire* and *Cornwall*. And I know a Gentleman, that never drank any thing but *Cyder*, and yet is in perfect health and ſtrength.

And for the *Quantity* of Drinking, we frequently ſee, men make as it were, Barrels of their Bellies; for each man to devour a Gallon is nothing, three Pints

Pints of Canary one after another, without any reſpit, in a health to a Miſtris, is a ſmall ſoop among our *Heſtors*, *Cutters*, and *Taring Ladds*, the weakeſt of them can do as much, and never flinch for the matter, or be diſturbed, otherwiſe then what they are naturally, which is enough you'l ſay, or they would never be ſo mad.

And ſo for *Time*, they matter it not; no time comes amiſs to them, morning, evening, at noon day, and at midnight, nay, and all the hours both of day and night round too, without eating a bit in two or three dayes; nay, their cuſtome is ſuch, they are ſick if they do not thus continue; for they are no more of *Hercules* his breed, then thee or mee; and therefore would all ſoon be diſturbed, ſhould they live as temperately. And thus much of *Meat and Drink*, the ſecond *non-natural, or neceſſary remote, outward, precedent* Cauſe of *worms*.

DIVIS.

DVISION *III.*

Sleeping and Waking, how a Cauſe.

EAch of theſe, *Sleep* and *Watchfulneſs*, taking their turns once in twenty four hours, GOD having created the Day for man to labour in, and the Night to reſt and ſleep in: It muſt needs follow that irregularity in theſe, muſt likewiſe be a cauſe, not only of *worms*, but alſo of many grievous, if not incurable Diſeaſes.

Who would think that thou, *O ſweet Sleep!* which art the quiet repoſe of all the external Senſes, and the common Senſe or the Ligament, Band or Tie of the Senſes, created to preſerve Health, recall and reſtore diſtributed Spirits, and natural heat, and as *a Ovid* ſings, to drive away Care, Fear, and Diſcontent, to comfort the whole man, and refreſh the tired and wearied Limbs.

a Metamorph. 11.

Pax animi, quem cura fugit, qui corpora duris
Feſta miniſteriis mulcet, reparatq; labori.

Who would think (I ſay) that thou ſhould'ſt be a cauſe of this and other Ma'adies?

Maladies? yet so thou art these two wayes; when *immoderate*, and when *unseasonable*. Ὕπνος, ἀγρυπνίη ἀμφότερα τοῦ μετρίου μᾶλλον γενόμενα, μακόν, sayes [b] *Hypocrates*. It hurts the sensitive faculties, *viz.* immoderate sleep, retains the excrements, dulls the Head, and fills the Brain with vapours. And that Sleep may well be accounted immoderate, which is beyond the concoction of the meat, or after the Aliment is digested; for it hinders distribution, *Unde excrementorum provectus*, *unde* vermes, *& pravitas corporis*. Long and tedious sleeps, ingender many flegmatick humours subject to putrifie in the Veins, especially in the Brain; it resolves also, refrigerates and stupifies the Nerves, dulls the Spirits and Senses, causeth Defluxions and Catarrhs, and extinguisheth natural heat, and the radical moisture: For by sleep, the natural heat is drawn to the internal parts, where if it find no food to work upon, being its office to digest, it destroys and consumes the profitable humidity of the more solid parts, and so consequently, must needs dry up and extenuate the body.

[b] Somnus & vigilia modum si excesserint, malum. lib. 2. Aphorism. 3. & in lib. 7. Aphor. 71.

Again, *Sleep used unseasonably*, or at unfitting times, is likewise very bad and

and dangerous in some cases: As 1. *After Bleeding*, many have never awaked more. 2. *After the taking of a Purge or Vomit, if it be strong*, causes many inconveniencies, by corrupting the Blood and Humours. 3. *On an empty Stomach*, refrigerates and attenuates the moisture of the body. 4. *After eating immediately*, or within two hours, fills the head and Brain with many vapours, whence ensue Defluxions and Rheums, as also many Crudities through want of a due concoction in the Stomach, whence *worms*. 5. *In the Day-time*, hinders the expulsion of the excrements, fills the Brain with many Fumes and Rheumes, hinders concoction both in the Stomach & Liver, increaseth the Spleen, debilitateth the Nerves, corrupts the Memory, and is a main cause; besides it weakens the Appetite, ingenders Feavers, and oftentimes Impostumes.

However, we must also here allow something to Custome, which in this, doth also as well as in Meat and Drink, a little mitigate.

Lastly, *to sleep in the light, or beams of the Moon*, filling such mens Heads with dullness, and their Brains with moisture, paleness and wanness over all the body,

and

and corrupting their humours: For when the Body is asleep, and all the Senses and Vapours thereof at rest, it is exposed to the nature of outward accidents, and the disposition of the ambient Air. Sleep being as [c] *Ovid* well notes, the Image of Death.

[c] Lib. 3. de Caus. pulsuum.

Stulte, quid est somnus, gelidæ nisi mortis Imago.

Or Death's Brother, as *Galen* excellently observes; and so much more doth it resemble Death, by how much the longer sleep is; like that poore Creature mentioned by *John Stonus*, who slept many dayes.

Inordinate Waking on the other side, is as bad, and a main cause; for as sleep is a quiet repose of all the Senses; so waking, they are all continually imploy'd on their several objects, and the Spirits being moved from within to the external organs for the performing of the animal actions, are by immoderate watchings, consumed and dissipated, the whole body dryed, especially the Brain, which is sometimes thereby corrupted, and the good temperature thereof subverted, Choler increased, the humours rendred aduſt, the whole man squaled, & his eyes sink

ſink in the head; beſides, natural heat is thereby deſtroyed, concoction impedited, Crudities accumulated, and ſo *worms* ingendred, and many other diſtempers both Chronick, and Acute; alſo Frenſies and madneſs it ſelf. Yet *Fernelius* tells us of one that ſlept not for fourteen Months together. *e Seneca* likewiſe relates one to have continued three whole years without ſleep; alſo *Pliny f* hath ſuch another ſtory of a man that ſlept not a minute of an hour in above three years time. But *g Henricus* maketh mention of one that lived in the like condition ten whole years. But the moſt wonderfull of them all, is that of *h Montuus*, who ſayes, he knew a noble Lady, who lived in health, and without the leaſt inconveniency or hurt, without ſleep, thirty five years. Which ſtories might to ſome ſeem fabulous, were not ſome of theſe Authors of ſo great Authority, or if it could be imagined there could be any advantage to them, to write ſuch untruths, or if we did not meet with the like in this our own Countrey; as it is well known to all *Roſtern Pariſh* near *Knutsford* in *Cheſhire*, that a Shooemakers Wife in the ſaid Pariſh, did not ſleep for ſeveral years, and yet continued well

d Lib. 5. de Part. morb. & Sympt. Cap. 2.

e Lib de providentia.

f Lib. 7. *Nat. Hiſt.* Cap. 51.

g Cap. 16. de morbis Capitis.

h Anoſt. lib. 1. Cap. 23.

well and in health; wherefore I would have every one learn this modeſt Leſſon, *not to condemn what they are ignorant of.*

DIVISION *IV.*

Retention and evacuation of Ordure a Cauſe.

YOU muſt know, *Retention and Evacuation*, is as notable a non-natural cauſe, not only of *worms*, but alſo of many other Diſeaſes, as any whatſoever. For ſince for the nouriſhing and reſtoring of our bodies and ſtrength, we have daily need of food, and ſince in the digeſting of that Aliment, it is ſeldome all converted into pure nouriſhment, of neceſſity there muſt remain a fæces, or an excrementitious uſeleſs part, the retention of which beyond the time requiſite, muſt cauſe Diſeaſes, and eſpecially this. *Untimely and intemperate evacuations*, on the other ſide are worſe; for thereby the profitable nouriſhments are therewith ejected, and the whole body rendred thus debil and conſumptive, it muſt needs be, that *worms* muſt follow, as well as ſeveral other direful diſtempers.

Now as there are divers concoctions in the body; as in the *Stomach*, *Liver*, *Heart*, *Brain*, and other *Members*; ſo are there divers excrements therein ge-

nerated; whence there follows divers *evacuations and retentions*: Of which, some are *simply necessary*, as *fæces of the bowels*, and *urin*; others not so simply necessary, but at some times: As *Choler*, *Melancholy*, *Flegm*, *Menstrues*, *Hemroids*, *Bleeding*, *Purging*, *Bathing*, *Wind*, *Sweat*, *fuliginous Fumes* or *Atom-like Effluviums*, *Teers*, *Scurf on the Skin*, *Snot*, *Spittle*, *Sperm* (if it may be properly termed an † excrement) all which, being seasonably, moderately, and in a due measure evacuated, conduce much to the conservation of life and health; but if not, cause many incurable Diseases, like unto themselves; as is vulgarly known, besides *worms*.

† Exploded in my book of the Soul, *an Extraduce.*

I shall give therefore a hint to the chiefest of them, and omit the rest; for *worms* are not only ingendred by the over-long *retention of the Ordure*, causing a stagnation and putrifaction of the excrements, &c. but also the Head is especially therby affected with Inflamations, pains, dulness, &c. It molests also the other parts, ingenders wind, pains of the Cholick, hinders concoction by putrid vapors, whence also *worms*, and many other evils; as it fills the veins, and obstructs the passages of the body, a chief cause of

of the Apoplexie, an enemy to Nature, and occaſioner of ſudden Death. *Too frequent evacuation* you have heard, is little better; for the Intralls are not only thereby preſt, grypt, and forc't beyond their due; but alſo extreamly weakned, and all evacuation before a due concoction, whether of it ſelf, or by Phyſick, is very pernitious; for they are ſuperfluous, and all ſuperfluous evacuations, *ſecundum plurimum*, ingender putrid Feavers and *worms*.

Retention alſo of Urin, is no leſs a cauſe, but of many other Infirmities alſo, and death it ſelf, ſo extending the Bladder & Uritary paſſages with the neighbouring parts, that it cannot ſometimes compreſs it ſelf; and thus in four dayes time, I remember this preſent Earl of *Lautherdale's Father* died about the end of 1644. or beginning of 1645. It cauſeth alſo the Strangury, Iſchury, Dyſurie, and many other Maladies, according to the nature of the retention; for if the ſerious humidity be not by the Reins drawn thereunto, it remains mixt with the blood, where corrupting, cauſeth *worms*, and being an excrement of the Liver, and by this ſuppreſſion, diſtributed into all the parts of the body, there

follows alſo Cachexia, Hydropical affections, and the like. *Exceſſive evacuations of Urin*, doth likwiſe cauſe grievous Maladies; for thereby the moiſt parts of the body are conſumed, and in time the more ſolid; for it weakens concoction, and occaſions not only *worms*, but alſo Conſumptions, Diabetes, and waſtes both body and mind, nay, and the very brain it ſelf.

Item, ſi menſtrua fuerint ſuppreſſa, *accidunt Morbi, ſcilicet, Melancholia, Mania, Capitis dolores laſſitudo, ſpatulorum & lumborum gravedo, furor uterinus, Incontinentia, Catalepſia, Epilepſia, Gnappititiis ſeu Anorexia, Clyloſeas & Coctionis Læſio, &* vermes, *&c.* Si menſtrua plura fiunt, *accidunt appetentia proſtrata, Cocto omnis Imbecilla, virium omnium dejectio, totius corporis refrigeratio, Decoloratio, Emaciatio,* vermes, *Sterillitas, pedum Inflatio, Hydrops, Bilis Ferror, Febres Biliosæ, Herticæ, Cachexia, Lipothymia, Syncope. Mors ſenibus repentina, Junioribus tandem ſuperveniens.*

Any other evacuation, as *Iſſue, old Ulcer*, and the like, ſtopt ſuddenly, is not only a Cauſe of *worms* by corrupting the humours, or not evacuating what are already corrupted, or nature is overcharged

ged with, but of divers other evils; as him in *Lucitanus*, [i] who fell firſt into the yellow Jaundies, and then into the Dyſentery, by the ſtopping of an old Ulcer.

[i] Cent. 5. Curat. 83.

And ſo the like may be ſaid of *Hemorrhoids*, if unadviſedly ſtopt, cauſing not only *worms*, but alſo Melancholy, Scorbie, and ſeveral other Infirmities; and the *immoderate flowing of them*, vehemently debilitates the whole Conſtitution on the other ſide.

Bathing alſo, according as the Bath is hot or cold, and the nature of the Infirmity; as in all Catarrhs Hot Baths are very prejudicial, rendring the humours fluid, whereby they diſperſe over all the Body, cauſing ſeveral Diſeaſes beſides *worms*. To ſtay alſo too long in a Bath, go in too often, or at unſeaſonable times, putrifies the whole maſs of humours, and is a main cauſe. Bathing alſo on a full ſtomach, or before there be due concoction, diſperſes the humors, crude into all the parts, and is no leſs a cauſe. *Cold Baths* are worſe, eſpecially for ſuch as are growing, young people, or ſuch as are declining, and infirm bodies, or ſuch as feed groſly, for the Pores being thereby conſtipated, the fuliginous malignant vapours being hindred from tranſpiring,

corrupt in the body, and prove a virulent Cause.

Wind is also no less a Cause then any of the rest, by hindring evacuations, and corrupting the humours; nay, it is the cause of all Diseases. As *Hypocrates* and *Fienus* have shewed at large in particular Tracts on that Subject.

Semen deniq; intempestive retentum, Corporis totius gravitatem inducit, ciborum fastidium, febres, quia transit in venenum, & Concoctionis imbecilitatem parit, & *vermes* generat, Item si corrumpatur, gravissima accidentia excitat, ad Cor & Cerebrum venenatos mittit vapores, & Epilepsiam inducit, Melancholiam, &c. *Novi quosdam* (ait Mathiolus) [k] *Præ pindore à Coitu abstinentes turpidos, pigrosque factos; nonnullos etiam melancholicos præter modum mæstos, timidosque.* Abstinentia enim à venere, plus mulieribus, quam viris nocet: Scribit [l] *Dominicus Leonus se vidisse in oppido* Zuccani *in Agro Lunensi Patris ejus, mulierem temperaturæ bilioſæ, ob spermatis retentionem, & Creundi Desiderium* (*erat enim juvinis viginti quinque annorum & nondum nupta fuerat, neque virum cognoverat*) *maniacam, & furiosam factam, ita ut per agros, & per sylvas erraret*

[k] Epist. 5. lib. Penult.

[l] Art. med. Cap. 9.

raret, & unum quemque obviam factum, ut ſecum coiret, provocabat, & rencentes lapidibus, & conviciis inſectabatur. Denique hujuſmodi furorem Coitu ſedavit; nupſit enim cuidem Ruſtico, unde convenientem adepta Medicinam, priſtinæ ſanitati fuit reſtituta. Conſimilem Hiſtoriam narrat *Felix Platerus.* [m] Et ſic è Contra, *Nimium excretum*, calorem nativum diſſipat, corpus univerſum debilitat, Cruditates cumulat & *vermes* generat, Spiritus depopulat, Cerebrum & nervos ledit, Podagra & alios dolores eſficit, Calorem nativum diſſipat, Habitum Corporis ſolvit, unde omnes Coctiones Læduntur, & multa excrementa cumulantur, unde etiam *vermes*, Senectutem accelerat, Canos maturat, Senſus Habitat, & virium corporis omnium functionumque ab his manantium infirmitatem facit. Nam ſi quid ſeminis ſupra quam natura ferat coitu profluat, obeſſe magis, quam ſi quadragies tantundem ſanguinis emanaret.

[m] Obſer. Med. lib. 1. fol. 88.

DIVISION V.

Reſt and Exerciſe, a Cauſe.

WE muſt know, that *Reſt and Exerciſe* is no leſs a Cauſe then any of the preceding non-naturals. To begin with *Reſt, Sloth or Idleneſs*, nothing more pernitious to our Souls; for it is one of the ſeven deadly ſins, odious both to GOD and all good men, conſuming the Mind and Soul as Ruſt doth Iron; the Nurſe of all manner of wickedneſs, and that of which comes no goodneſs, for it is the Devils Cuſhion, and the cauſe of Melancholy, which is the Devils Bath.

Neither is there any thing more deſtructive to our bodies; for it weakens the body, extinguiſheth natural heat, hinders concoction and evacuation, cauſeth obſtructions, fills the body full of flegm and many groſs, corrupt, excrementitious humours, whence theſe *vermin* are abundantly ingendred: Nay, it is the proximate cauſe of all manner of Infirmities. For as a ſtanding Pool corrupts, breeds *worms*, and putrifaction, ſo doth our bodies and humours being

being idle; whence *Ovid* might well sing,

Cervis ut Ignorum corrumpant otia corpus,
Ut vitium capiant, in moviantur Aquæ?

n 1. De Ponto. 6.

Opposite to these, are *Exercise, Labour, Diligence*, which on the other hand, *if in excess*, or *unseasonably used*, are as pernitious and destructive. Much exercise and weariness consumes the Spirits and substantial parts of the body, and such humours which nature would have otherwise concocted, it irritates, and being so irritated, diversly affect both the body and mind, hindring concoction, and sometimes breaks the vessels, and frequently it extravasateth the blood, and causeth inflammations in the external parts and skin, invironing the Ribs, whence come * Plurisies; and if the Blood being thus violently irritated remain still in the veins, it excites putrid Feavers. Likewise if the body be replete with vitious and corrupt humours, many evils especially follow on violent exercise, for thus being excited, and being dispersed through the several parts of the Body, the Brain is filled with many suliginous vapours, and in some weak parts, whereof they cannot so well dilate, they corrupt and putrifie,

* The peccant matter being conveyed by the ascending branches of the *Vena Cava*, which disperse themselves into the four upper Ribs, or else the *Azygos* or *vena sine pari*, whose circles are disposed into the other lower, whereby the *Pleura* or membrane investing the Ribs, is inflamed.

putrifie, whence not only Botches, Boiles, Ulcers, and such like are occasioned, but *worms*, and many times Lasks and Vomitings.

Exercise *at unseasonable times, or a full stomach* is as bad; for it corrupts the Aliment in the stomach, and carries the same Juice raw and undigested into the veins, which there putrifying, ingenders *worms*. Exercise on a full stomach also, counfounds the Animal Spirits.

Likewise when the body is not cleansed of its excrements, exercise is as unfitting; lest when the body is hot, and the pores open, their feculencies be mixt with, or transported to the good humours, and other parts; and so it is not fitting before concoction be perfected, for the heat being thereby evoked, concoction must needs be impedited, ill humours accumulated, and *worms* ingendred.

DIVIS.

DIVISION *VI.*

Paſſions and Perturbations of the Mind, Cauſes.

IN the laſt place, *Paſſions and Perturbations of the Mind*, are in ſome caſes, the worſt non-natural; for as the dregs are the bittereſt of the Cup, ſo is this the moſt pernitious of all the reſt; violently ſhaking the whole frame of our natures, ſubverting the good temperature of our bodies, and oftentimes cauſing death it ſelf. For as the body by it's bad humours, works upon the mind, ſoul, and all the faculties thereof; ſo doth the ſoul again, as variouſly affect the body, by *Anger, Joy, Fear, Sorrow*, which four Paſſions St. [o] *Bernard* ſayes, [p] *are as the wheels in a Coach, by which We are carried in this World.* Subordinate to theſe are *Love, Hatred, Envy, Emulation, Jealouſie, Pride, Anxiety, Mercy, Pitty, Ambition, Avarice, Shame, Diſcontent, Deſpair, Indignation, &c.*

[o] Ser. 35.

[p] Hæ quatuor paſſiones ſunt tanquam rotæ in curru quibus vehemur in hoc mundo.

Now, theſe *Paſſions and Perturbations* of the Soul, dwell between *Reaſon* and *Senſe*; but for the moſt part, follow rather *Senſe*, then *Reaſon*. For by the *Memory*

mory and *Common Senſe* is conveyed to the *Imagination* ſome object to be known, which being thereby miſconceived, applyed and agravated, immediately it communicates it to the *Heart*, the Seat of all Affections; whence preſently the Spirits haſten from the *Brain* to the *Heart*, ſignifying what good or bad object was preſented, which forthwith it bends it ſelf to proſecute or avoid, drawing with it other humours to help it; and hence in pleaſure concurr the greater ſtore of purer Spirits, as alſo in Joy; in Grief and Sadneſs, more melancholy blood, and impure ſpirits, as alſo in Fear; in Anger more Cholerick.

So that the original of all the *Perturbations* and *Paſſions* of the Mind and Soul, proceeds from a *praved Imagination*, miſinforming the Heart: For as the *Fanſie* or *Imagination* is more or leſs intended or remitted, apprehenſive or violent, and the humours diſpoſed; ſo the *Perturbations and Paſſions* move more or leſs, take deeper impreſſion, and cauſe the greater tumult; whence the Spirits are ſo altred and confuſed, that there neceſſarily follows an increaſe of groſs, thick Spirits and Crudities, a multitude of bad humours are occaſioned, concoction

ction impedited, the nutriment abated, and in a word, all the operations, both of Soul and Body are letted, distracted and confounded; and consequently, *worms* and other direful Maladies, both of Body and Mind, are occasioned.

q *Plato* therefore, ascribes all miseries of the Body to the Soul, because it should have ruled it better; for then must the Ship of our Healths needs be in danger of wracking, when *Fansie*, and *Idle Imagination* sits at the Helm, instead of *Reason*, that ought to be *Pilate*; which is to be seen in the best of us, more or less, at some time or other to break forth in spite of all Education or Religion, they being natural unto us, and inherent. Wherefore I shall hint at those few Cardinal Passions only; and because all Perturbations as was said, proceeding from a depraved Fansie, misapprehending and wrongfully applying the object, I shall first premise a word of the force of Imagination.

q In *Charmides*.

SUB-

SUBDIVISION I.

Of the force of Imagination.

LET us consider first, what *Imagination* is; and truly I think it may well be defined, *That Internal Sense which examines the several species of the Common Sense, whether of things present or absent, keeping and retaining of them longer, and recalling them to mind again, or making new of his own, and is free when the rest of the Senses sleep.* (As appears by divers strange conceptions in Dreams.) It's objects are all the species communicated thereunto by the common sense, whereby it imagines infinite other; and ought in Man, to be ruled by Reason; which we oftentimes by woful experience find is not, through defect of the organs of the body, by which the Soul works; or some inward or outward distemper; as is seen in *Night-walkers*, who, whilst they are asleep, will yet walk up and down, and do their work in their Callings. Likewise in that direful distemper *Hydrophobia* and *Lycanthropia*, treated of elsewhere, [r] they imagine they see a Wolf or Dog in the water

r In my Book of *Poysons.*

ter or Liquor, and ſo, though ready to die with thirſt, will not drink, &c.

Some refer all *Hereſies*, *Superſtition* and *Vice*, to a *depraved and falſe Imagination*: and *Paracelſus* goes higher, aſcribing to *Imagination*, the power of *Miracle-working-faith*: Concluding what *Hypocrates* or *Galen* did as to Cures, was meerly by the force of Imagination in them or their Patients, accounting them but meer Children in Phyſick. Others have imputed all Apparitions, Prodigious Sights, Frights, Tricks and Devices of Witches, Transformations, Ridings, Dancings, Incubus, Fairies, flying in the Air, Feaſting with the Devil, and the like, to a *depraved Fanſie*, and * *idle Imagination*. Some again, will have all Tranſes, and Extaſies, to be by the *force of their Imagination*; as it was frequent among the *Indian* Prieſts, to ſeparate themſelves from their Senſes when they pleaſed, as *Olans* ſ *Magnus* affirms, and anſwer all manner of Queſtions, and deliver their Oracles in an Extaſie. And *Rondeletius* † tells us of a Romiſh Prieſt that he ſaw at *Rome*, that could and did do the like, perſwading the world he could not help it, when he heard thoſe words of our *Saviour* upon the

* But therein they ſhew themſelves infinitely more idle and fantaſtical.

ſ Lib. 3. Cap. 18.

† Lib. 1. de Curandis morbis. cap. 20.

the Crosſ, *Conſumatum eſt*, but *Rondiletius* quickly cured him, by threatning to Cudgel him, as you may ſee in the Author at large.

But it is moſt certain, the power of Imagination is apparent in theſe three reſpects or kinds. 1. *Upon the Body of the Imaginant*, including likewiſe the Child in the Mothers Womb. 2. *Upon Dead Bodies*, as Wood, Stone, Metal, &c. 3. *Upon the Spirits of Men and living Creatures.*

Upon the Body the Imaginant; we ſee nothing more frequent, then ſee one to yawn, if he ſees another; laugh, be angry, make water, ſigh, ſweat, tremble, bluſh, as different objects offer; to have the Teeth ſet on edge by an ungratefull noiſe, or by ſeeing Lemons cut or eat. Many women will be ready to ſwoon, to ſee men fight; ſome men cannot look on a ſore or a wound, but they are troubled, nay even at the very diſcourſe thereof. [u] *Hieronimus Cardanus* tells us of one who died outright, by but ſeeing one let blood. A Miniſter, a Patient of mine 1656. when I had cauſed my Apothecary to make an Iſſue in his Arm, ſwooned away ſeveral times, not only to the amazement, but terrour of the company,

u Lib. 18. de Subtilitate.

company, who thought he would have died. [x] *Charon* tells us of a man, that having his eyes covered, to be put to death, as he Imagined, being condemned, and uncovering them again to receive his pardon, was really dead on the Scaffold. And we find *Pyrocles* falling in a swoon through *Musidorus* his words misconceived, wrongly applyed and agravated by his Imagination, as that noble Knight most excellently fansies; [y] delivering Truth under a Romantick Dress.

[x] In his Book of Wisdom. lib. 1. cap. 6.

[y] Sir *Philip Sydey* in his *Arcadia*. fo. 37.

But the *power of Imagination* is not only in the affections; but in the very humours themselves; and is of force sufficient to Cause, and not only so, but to cure most, if not all Diseases; and bring Death it self by another mean, then you have already heard. If we look but down an high place, we are amazed, and ready to fall, and even tremble; if we see any one turn round, we are giddy: So we fall deadly sick, and contract all manner of diseases, as we see others, in whose company we come. How many thousands have fallen sick of the *Small Pox*, by seeing one perfectly recovered, with only the marks in his face, & several other diseases, nay but by hearing them

diſcourſed of in a ſickly time; nothing worſe therefore then a *Childiſh Imagination* and fear, in an infectious time. I have heard of a man, who accidentally happening into the company of another, who being reported to have had the Plague, at the very apprehenſion thereof (although he was as free as himſelf) fell down ſuddenly dead. So if a Fortune-teller, or Wiſeman (as they term him) or *Phyſitian*, tells one he ſhall be ſick of ſuch a Diſeaſe, at ſuch a time; a thouſand to one, but when the time comes, he be ſick indeed, and grievouſly indiſpoſed, if his Imagination run on it. Dr. *Cotta* [z] hath two pertinent examples to this purpoſe, one of a Parſons Wife in *Northampton-ſhire*, who asking a Phyſitian's Advice, he told her ſhe was, as he did conceive, troubled with the *Sciatica*, whereupon ſhe was really affected with it that very night, though before as free as himſelf. The other was of a good woman, who upon the like occaſion, hearing her Phyſition but name the Cramp, was ſoon after therewith macerated. [a] *Ludovicus vives* reports of a *Jew*, who in *France*, rode by accident over a dangerous precipice, there being only a plank for the paſſage,

[z] In his Diſcovery of Ignorant Practitioners. cap. 8.

[a] Lib. 3. de Anima cap. de Melancholia.

paſſage, not knowing what peril he was in, being in the dark; but the next day ſhewing him the place, immediately fell down dead. The like is reported of a man that rode over *Rocheſter Bridge* when it was mending, there being only a plank laid for foot paſſengers. And all men know it forcibly corrupts the humours, and ſo cauſeth *worms*.

Neither doth Fanſie only cauſe, but alſo as eaſily cure Diſeaſes; as I may juſtly refer all magical and jugling cures thereunto; performed as is thought, by *Saints*, *Images*, *Relicts*, *Holy-waters*, *Shrines*, *Avemarys*, *Crucifixes*, *Benedictions*, *Charms*, *Characters*, *Sigils of the Planets*, *and of the Signs*, *inverted words*, &c. which ſerve to no purpoſe but only to help, farther & excite the *Imagination*, and ſtir up the humours and ſpirits, and ſo by the power of the Fanſie the cauſe of the diſtemper may be removed, and therefore all ſuch Cures, are rather to be aſcribed to the *force of Imagination*, then any vertue in them, or their *Rings Amulets*, *Lamens*, *&c.* As one that confides in *Aſtrologie*, or that part which hatcheth the Reſolution of Queſtions, if we find a figure promiſing indifferent well, it ſo ſtirrs up his *Fanſie*, that the

ſtrength of his *Imagination* doth many times bring the thing to paſs; not the *Starrs* and *Planets*, there being no ground in reaſon or nature for it; or elſe the Devil, to bring them into the greater ſnare, ſo ſtirrs up the fanſie of the *Aſtrologer*, that he ſtrangely hits upon truth, or brings it afterwards accordingly to paſs. As in my youthful time, for ſport among my friends, I have deſired them many times, to propound a queſtion of any one abſent and unknown to me, which I have anſwered ſo exactly, as if I had been acquainted with parties and actions; nay, and ſometimes, when the figure hath been wrong ſet (as at four in the morning, inſtead of four afternoon) to the admiration, not only of them all, but of my ſelf too. And this is clear, ſince I had no fanſie to it, I can prognoſticate nothing right, though I underſtand ten times more, then when I ſcarce ever judg'd amiſs. We may likewiſe hereunto refer all Cures done by *ſilly Women*, *braging Empericks*, *Quacks*, *Knaviſh Mountibanks*, *ignorant Chyrurgions*, and *Pragmatical Apothecaries*, whom we oftentimes ſee do more wonderful Cures (or ſo in appearance) then *a Rational and Learned Phyſitian*, and that too many times

times, when they apply very contrary Medicines, and such as in a sober man's judgement, would do rather hurt then good, meerly by the confidence of the *Patient* and *Emprick*, & the strength of his Imagination; for it is of more validity, then all the Physick he can use: whence *Hypocrates* [b] affirms, *That Physitian doth most Cures, in whom most confide.* Again, nothing more frequent then for melancholy people to fansie strange things of themselves, and be cured by another Fansie; as he that would not piss for fear of drowining the world, till the House being on fire, and perswaded to quench it that way, did not only perceive his former errour, but was cured of it; or she in *Trallianus*, that would not be perswaded but she had swallowed a Snake; at length the *Physitians* complyed with her humour, but told her they did not doubt, but if she would take such a Vomit as they would give her, they would bring it away, which she consenting to, they secretly conveyed a dead Snake into the Bason where she vomited, and so was cured: Or him in *Hollerius*, [c] who conceited himself dead, and thereupon, would neither eat nor drink; yet was cured by coun-

[b] Lib. de sapientia.

[c] Lib. 1. de Morb. internis Cap. 15.

ter-ballancing his Imagination with one conveyed into his Chamber in a Coffin, in a winding sheet, with bottles of wine and good meat by him, and both eat and drank, and so perswading him dead men did eat and drink, he did both, and was cured. But Instances in this kind, are innumerable.

No less common are the Instances of the Mothers Imagination on the Child in her womb, every house affording one or more; as *Paræus* tells us of one who brought forth a *Blackemoor*, only by looking on such a Picture, at such * a time; and *Marcellus Donatus* [d] tells us of one that by looking on a wound, brought forth a Child wounded accordingly, and in the same place: As [e] *Jacobs* Lambs were Ring-straked, speckled, spotted and grizled, as the Rods that lay before them; and *Lemanius* [f] well notes, *If a woman at the time of Conception, think of another man absent, the Child will be like that man*; for the species of the object being fresh in the memory (as I noted elswhere [g]) and strong in the Fansie, are necessarily carried down together with the spirits into the Seed, whence

How the Child in the womb becomes markt by the Mothers Imagination.

* Viz. the time of Conception.

d [illegible] Med. H[illegible] rab. lib. 2 cap. 1.

e Gen. 30.

f Lib. 1. de occult. naturis Mirac. cap. 4.

g In my book of the Souls Traduction. Cap. 3. Sect. 3.

whence consequently, when the Sperm begins to separate, and distribute it self to the forming of the *Embaryon* and it's several parts, the Spirits which resolve into the Brain of the Child, and from hence finith all the outward parts, do sometimes happen to fill certain places of the Childs body with the infection and tincture of this object, according to the impression with which they were in the Mothers Fansie.

2. The force of Imagination is such, as *Alkindus*, *Avicenna*, *Paracelsus*, and others maintain, that it will move *Stone*, *Wood*, and *Plants*, out of their places, and cure Diseases at a distance. But I shall not insist on this.

3. It hath most power on such things as are lightest and easiest moved; and therefore above all, on the Spirits of men, and on such men to, as are weak and feeble in Fansie, Mind and Spirits, as the Poet sings, [b]

b Virgil.

Nescio quis teneros oculus mihi fascinat agnos.

For * young Creatures, Children, and the like, are soonest bewitch't in this kind; and of such as are of more mature years, weaklings, sick and crazed people, timerous

* Being susceptible and passiive bodies.

timerous and ſuperſtitious perſons, women, the ignorant, &c. whence we ſee, the ſtrong Imagination of one man, doth often bind up and change the ſpirits of another. And who is ſo ignorant that hath not obſerved, that the boldneſs, forwardneſs, and confidence of ſome men, though Ideots and Illiterates, hath put him to ſilence againſt his own knowledge and † reaſon; when in other company more learned, he ſhall more freely argue the Caſe. Thus briefly, by way of digreſſion of the force of Imagination, the thing on which our paſſions move. Now to the Cardinal Paſſions themſelves.

† For there are as real communications between mens Spirits, as between material Agents, though we know not the way of their acting.

SUBDIVISION. *II.*

Of Anger, how a Cauſe.

LET us begin with *Anger*, a Paſſion of the Soul *moving the Blood and Spirits, firſt inwardly to the internal parts, and then outwardly*, being the moſt violent and moſt pernitious of all Perturbations, *Ira furor brevis*, differing indeed nothing at all from madneſs but in degree; for it renders a man void of underſtanding, blind, monſtruous, beſtial, and

and irrational, being an irrational perturbation of the mind; in which he ſwears, ſtares, brawls, roars, fights, flings, and does he knows not what, being a cruel tempeſt of the mind; it inflaming the blood about the Heart and Spirits alſo, which being ſent into the other parts more remote, oftentimes corrupt the whole maſs of blood, and excite Feavers of all ſorts, as well as *worms*, and the Peſtilence it ſelf, and all other Diſeaſes ariſing of Choler, diſturbed and corrupted humours; beſides, it not only debilitates, but deſtroys the ſpirits and natural heat, and ſometimes cauſeth death it ſelf. But the Heart and Brain are chiefly affected, being inordinately heated by the inflamed blood and ſpirits, whence enſue moreover Epilepſies, Catalepſies, Apoplexies, Convulſions, Vertigoes, Madneſs, Melancholy, palpetations of the Heart, Syncope, &c. If the blood aſcend to the Head, the Face becomes red in their paſſion, if it retire to the Heart, paleneſs enſueth.

SUB-

SUBDIVISON *III.*

Too much Joy, a Cauſe.

JOY is a paſſion *moving the blood and ſpirits to the outward parts*; and although we think it leſs dangerous, and ſo oftentimes, give way thereunto; yet if it be immoderate, it not only cauſeth this, and moſt Diſeaſes; but death it ſelf: For it carrys a man not only out of a mean, but himſelf alſo, it diſſipates and pours out the ſpirits, brings Quotidian Feavers, and through pucilanimity of ſpirit, ſome do yield up the Ghoſt. For inordinate Joy carryeth the natural heat and ſpirits ſo violently from the Heart, and ſo diſperſes them into the more remote parts, which being left deſtitute, immediately either ſwoon-
i Gen. 45. 26. eth or dyeth away. i As when *Jacob* heard of his Son *Joſeph*, it is ſaid, *Jacobs Heart fainted*. And ſo of the Queen of *Sheba*, when ſhe ſaw the glory of *Solomon*, *that*
k 1 King. 10. 5. *ſhe had no more ſpirit in her*. k Likewiſe old *Simeon*, at the firſt ſight of our *Saviour*, through extream Joy, burſt forth into theſe words, being hardly able to con-
l Luke 2. 29. tain his Soul in his body, l *Now letteſt*

thou

thou thy Servant depart in peace, according to thy Word. But this is frequent, many men and women we ſee, if any Eſtate, Honour, or other good unexpected fall unto them, through inordinate Joy, are ſo tranſported beyond themſelves, that they can neither reſt, ſleep, or know what they do, or whence they are, as *Maſſaniello* the late Uſurper in *Naples*, who from a Fiſher-mans boy, in leſs then a weeks time, had more power then any Prince there had. And ſo [m] *Sophocles* and *Dyonitius* the Tyrant, King of *Cicily*, being informed of a great Victory, through exceſſive Joy, died; or that Poet in [n] *Agellious*, that contrary to expectation, got the victory and applauſe; or [o] *Cryſippus*, who died in a fit of laughter, when he ſaw an Aſs eat Figs; the like did my Grand-father's ſecond Wife, at a Jeſt at Table. Much more frequently doth Joy, and eaſily corrupt our humours, ſubvert our good conſtitutions, and cauſe this, and divers other Diſeaſes.

[m] Punid *Nat. Hiſt.* lib. 3. Cap. 53.

[n] Lib. 3. ca. 15.

[o] Laertius in vita ejus.

SUB-

SUBDIVISION *IV.*

Of Grief and Sorrow, how a Cauſe.

AN oppoſer of *Joy* is *Grief*, as alſo *Sorrow*, drawing in the blood and Spirits by degrees from the externa parts to the Heart and Vitals. Every perturbation is grievous, but *Grief* is a heavy executioner; nothing more crucifies the Soul, nor overthrows the health of the body, then *Sorrow*: It refrigerates the whole man, eſpecially the Heart, and dries it up, ſubverts and deſtroys the ſpirits and natural heat, cauſeth watchfulneſs, by reaſon of its drying nature, hinders concoction, ingendreth *worms*, thickens the blood and humours, and abundantly increaſeth melancholy; ſo that miriads have thereby periſhed; *worldy ſorrow cauſeth death*, p and that not ſuddenly, as in other paſſions, but by degrees; as *David* complains, *My Soul melteth away for very heavineſs*: And ſometimes cauſeth ſudden death, through the concourſe of much melancholy blood about the Heart, whereby the good ſpirits are extinguiſhed. Likewiſe there being abundance of

p 2 Cor. 7.10.

Pſal. 119. Part. 4. ver. 4.

of fuliginous black blood attracted from the Spleen to the Heart, and diffuſed under the Ribs, on the left ſide: thoſe dangerous Hypochondriacal Paſſions and Convulſions, which happen to ſad, ſorrowful and penſive people, are occaſioned. But we ſee *Eli* through a ſudden ſeiſure of grief and ſorrow, fell backwards off his Seat, and died. *r* And ſo his Daughter in Law, the Wife of *Phineas*. *ſ* So alſo *t* *Publius Rutillus*, died more of Grief, then any ſickneſs he had. And *Severus* the Emperour, *u* through grief and ſorrow, loſt his life.

r 1 Sam. 4. 8.

ſ 1 Sam. 4. 20.

t *Plautus.*

u *Herodianus* lib. 3.

SUBDIVISION V.

Fear, how a Cauſe.

METus inter omnes res terribiles maximo impetu animos percellit. It is a Cancer conſuming and waſting both body and mind, deſtroying the ſpirits and the whole man, as Ruſt doth Iron, the Vulture which the Poets feigned, to gnaw *Prometheus* his Heart, Cozen-german to Sorrow, they are *Hypocrates* his Twins; like *Jacob* and *Eſau*, one holds by the others heel; or like *Naomi* and *Ruth*, they go hand in hand together.

For

For as ſorrow draws in the blood and ſpirits to the internal parts by degrees; *Fear* likewiſe draweth them in, but more violently; whence paleneſs, frigidity of the more remote parts, an univerſal terrour, and excretion of the excrements, and ſometimes blood by ſeveral parts of the body, as that woman mentioned by *Florentinus Lendanus*; [x] alſo ſpeechleſsneſs, terrour and palpitation of the Heart, amazeth many, that they know not where they are, what they do, or ſay; for the moſt part proving worſe by many degrees, then the thing feared, and frequently fruſtrates nature, ſo that ſudden death enſueth by the violent and impetuous concourſe of the Blood and Spirits to the Heart; what a multitude of Inſtances have we of ſome, who, through fear of death, have become gray in a night, and ſo continued all the dayes of their lives after. [y] Others ſo changed, both in Features, Complexion, ſtrength of body, comlineſs, &c. that their very aſſociates and intimates could not know them. [z] Some alſo, by a ſudden fright have become bald, and ſo continued all their lives after: [a] Nay, even by ſudden News, ſurprized with the falling-ſickneſs; others have loſt their

x In Marlſorologia.

y *Donatus.*

z *Lemnius.*

a *Sebeckius.*

heir Wits by the miſtake of an Eccho.

And one I knew that became a natu- *b Cardanus.*
al fool by a fright, cauſed by a ſudden creech of her Mother, apprehending the young maiden was dying. Laſtly, *Pla-erus* tells us *c* of one that died by Fears, Amazements and Frights ſugge- *c* Obſ. Med. lib. 1. fol. 151.
ted to her ſelf, and agravated in her own mind: For Fear makes our Imagi-nation apprehend what it liſteth, and yrannize more over our Fanſies, then ny other paſſion whatſoever. As is vident in ſome ſort of people, at every urn, upon every accident, how are they herewith terrified? If a Crow fly but ver the houſe and Croak thrice, how lo they fear, they, r ſome one elſe in he Family ſhall die? r if but a Cricket nuſually appear; or hey hear but the clicking of a Death-watch, as they call it; if an Hare do ut croſs their way, they ſuſpect they hall be rob'd, or come to ſome miſ-hance forthwith; or if the ſalt fall but owards them; or the fire, then they xpect Anger; and an hundred ſuch ke fooliſh and groundleſs conceits.

Superſtitious Predictions by Aſtrologie, Augury Auroſpice, Phyſiognomie, Palmiſtry, and the reſt of theſe genethlical Arts condemned.

Many men are again, as much trou-bled

bled with their Deſtinies, Fates, or Fortunes (if they have been told they ſhall be hang'd, drown'd, be ſick at ſuch a time, impriſoned, die, or come to ſome miſchance, the feat thereof eateth them up, and deſtroys both ſoul and body; and it is often ſeen by the force of their Imagination, and the Devils Craft, by the juſt judgement and permition of GOD for their puniſhment, the thing that they feared comes upon them, according to that of the wiſe man: [d] Becauſe they feared the Devil his Gins and Devices, as [e] *Domician* and *Adrian* were. For whatſoever a man imagineth, doubtingly, or with fear, muſt needs be hurt, if Imagination hath any power at all, a man repreſenting always, that oftner which he feareth, then the contrary. Wherefore, away with all thoſe vain conceits; and remember that the Starrs do but incline, and that ſo gently, that if we will be ruled by reaſon, they have no power at all over us; (that is, to compell us to this or that action) but if we follow our own nature, and be led by ſenſe as bruit beaſts, they do as much in us as in them, and we are no better, although we differ in ſhape, as I have elſewhere ſhewed. [f] So that to conclude

d Prov. 10. 24.

e *Suetonius* in vita.

f in my *Aſtrologie Reſtored.*

clude of *Fear*, there is no greater miſery upon Earth, or on this ſide Hell; for it draws the Devil to it, as *Cardan* well notes: [g] And as *Peter Martyr* records of the *Americans* in *Hiſpaniola*, ſuch as are afraid of the Devil, are by him aſſaulted; and from ſuch as fear not, he vaniſheth. And thus much ſhall ſuffice to be ſpoken of *Paſſions and Perturbations*, how Cauſes; as alſo of the *ſix non-natural things*, in like manner of *evident, remote, outward, precedent, and neceſſary Cauſes of Diſeaſes*. For, as touching thoſe *other Paſſions and Affections* before named, they are all reduceable to theſe four.

[g] Lib. 18. de ſubtilitate.

MEMB. II.

Of Non-neceſſary, Proximate, Adventitious, Continuate, and Antecedent Cauſes.

I Come now to contingent, non-neceſſary, proximate, and antecedent Cauſes; *Quæ mihi latiſſimum campum oſtendit, adeo ut ad finem rem ipſam perducere, & tam longum iter peragrare, nemo ſine Herculiano labore poſſit.* For they are innumerable, comprehending all Adminiſtrations of Phyſick, both inward

and outward, Fumes, Vapours, Odours, all Accidents by *Sun*, *Moon*, or *Starrs*, venomous Creatures, bad Education, evil Communication, and other Chances whatsoever, Casualties and Contingencies; which, who so can reckon up, *Erit mihi magnus Apollo*; of *Poysons* I have already spoken in a Treatise by it self, also of the Influencies of the *Starrs* and *Planets*, both in my *Astrologie Restored*; and in this very Tract, how they may be Causes [b] more immediately and universally, as also [i] how they are sometimes more remotely and accidentally; wherefore, since most of the rest are reduceable to those necessary remote Causes, already spoken of, or to some other head, I shall inlarge no more on them, only touch upon one, *viz.*

b Chap. 6. Sect. 1. Subsect. 2.
i Chap. 6. Sect. 2. Subsect. 2. Memb. 1. Submemb. 1. Division 1. Subdivis. 1.

A bad Nurse, which of all outward non-necessary accidents, is a most powerfull Cause, not only of *worms*, but of all Diseases both of body and mind. For as it is no small happiness to be well born; so our felicity in the next place, chiefly consists in the choice of a good wholsome Nurse; and it were better never let Children suck at all, then to suck weak, unwholsome, inferiour women, diseased either in body or mind, whether

it be the Mother or no: For as the Nurſe is, ſo likewiſe will the Child be, and whatſoever diſtemper of body, or ill condition * of mind ſhe hath, the Infant will no queſtion, be infected with the ſame; the Milk being of force ſufficient to alter it's whole conſtitution and temperature. For there is the ſame property and virtue in the Milk, as in the Sperm; and that not only in women, but in all other Creatures. A Slut at *Packwood* near *Knole* in *Warwick ſhire*, did put a nurſe-by-blow-child often to ſuck a Maſtive Bitch, who at the ſame inſtant had Puppies, the Child throve well enough, but ſhewed the fruits and diſpoſition of his Nurs, as he grew bigger, by his churliſh behaviour, and never could ſit or lie down, without turning two or three times round. *Phavorinus* an excellent Philoſopher, tells us, if either a Kid or a Lamb ſuck the others milk, will be altered thereby; as the Lamb ſucking the Goat, or the Kid the Ewe, the wool of the Lamb will be almoſt as hard as the Goats hair, and the hair of the Kid, almoſt as ſoft as the Sheeps wool. And *Franciſcus Barbarus* [k] ſtiffly maintains, that if the Nurſe be a Dolt, a Fool, &c. the Child ſhe nouriſheth, will

* This I have ſhewed elſewhere, in my book *An Anima ſit ex Traduce* Chap. 3. Sect. 3. Subſect. 1.

[k] De re uxoria lib. 2. Cap. ult.

take after her. So that ſpecial care is to be had in the chuſing of a Nurſe. I am not of *Phavorinus* his opinion, the Mother is beſt; for ſhe may be as very a fool, ill condition'd, croſs, or unhealthy as another. Such therefore ought to be choſen contrary, to correct thoſe defects. Thus you ſee what an eaſie matter it is for a Nurſe to ſubvert the good temperature of a Child, and make him full of corrupt humours, *worms*, and all other Diſeaſes.

MEMB. *III.*

Of Continent, Inward, Antecedent, Proximate and Inordinate Cauſes, viz. Blood and Humours.

UNder this Member, having ſpoken of outward, ambient, and more remote Cauſes, we ſhall only add a word of ſuch Cauſes, as are cauſed by thoſe Cauſes, *viz. Inward, Proximate, and Immediate Cauſes*, proceeding chiefly from the Heart, Spirits, Humours; all that are comprehended under the name of contained parts, being internal Cauſes. For as they are purer, or impurer, ſo is the being, Health, mind and Soul

Soul affected. The Body moleſting and diſturbing the Animal Faculties, no leſs then the Paſſions and Perturbations of the mind, the body. And whether is moſt miſchievous, is by ſome controverted. Many with *Plato*, excuſing the Body, condemn the Soul, as not ruling the Body better. Others more rationally condemn the Body, and excuſe the Soul. *Nona Corpus eſt Domicilium Animæ*, and that by which it works, being of it ſelf inorganical and incorporeal, ſo that then, as are the Organs of the Body, ſo is the Soul diſpoſed. *Mores ſequuntur temperaturam Corporis.* Whence proceeds elſe, thoſe varieties in mens Diſpoſitions and Inclinations, Sympathies, and Antipathies? why is a melancholy man elſe ſad, cogitative, penſive? the Sanguin, jovial, cheerful, merry? the Flegmatick, Lunatick, Heavy, Dull? the Cholerick, Angry, Haſty, Furious? ſo that according to the predominant humour, is the Mind and Soul inclined, and both the Underſtanding & Will captivated; for the Underſtanding working by the inferiour and ſubordinate Senſes, can effect nothing without their help; and the Will being hereby weakned, cannot in the leaſt re-

ſtrain the other parts, but is eaſily carried away and over-ruled by them. *The Fleſh luſteth againſt the Spirit, ſo that ye cannot do the the things that ye would. The good that I would, I do not; but the evil which I would not, that I do.* And ſo we ſee daily, that old people dote, are dull, and want ſpirit and vivacity, and perform neither the rational, nor natural actions, with that vigour as formerly, when young; which cannot proceed from the agedneſs of the Soul, but in that the Body is ſo, according to whoſe ſtrengh, vigor and temper, the Soul acts.

Neither doth the Indiſpoſition of the Body, it's Humours and Spirits, macerate and torment the Soul alone, † but perverts the good temperature of our Conſtitutions, and cauſeth not only *worms*, but all Diſeaſes.

† By the mediation of Humours and Spirits.

Humours are in number four, *Blood, Flegm, Choler*, and *Melancholy*. To which we may add the *Serum of the Blood*. Now the Blood, from whence all other Humours proceed, is made of the Chyle and the thinner parts of the Aliment, preſt down to the Inteſtines, which paſſing through the Lacteals to the Chyle, and amalgamated with a Serum from the Lymphaticks, paſſes through the Subclavals,

clavals, whence mingled with the Blood, it ruſhes into the *vena Cava*, and ſo goes into the left Ventricle of the Heart, and by it's motion, is caſt into the Lungs through the pulmonary Arteries, to be there as well defæcated from ſome Emplaſtick Immundities and excrementitious Crudities, as by the niter of the Air, attracted by reſpiration, impregnated, and more exactly mingled with the Blood, and then through the pulmonary veins, is conveyed to the right Ventricle of the Heart, out of which again, when more refined, is by the Aorta, ſent to all parts of the Body; whence for its farther exaltation, it undergoes various ſeparations in the Liver (which depurates it of it's cholerick quality) Kidneys (whence it is defæcated of it's Serum;) and Fermentations in the Spleen, Teſticles, Uterus, &c. by which it is indowed with more vigour and life. But the Heart is however, the chief Sanguifier and Finger: For by it's innate niter and ferment, fermenting the Chyle, which is full of volatile Salt and Sulphure, it becometh red; for upon it's firſt ruſhing into the Heart, a ſtrange ebulition (as it is thought by *Des Cartes*)

is made, like the powring almoſt of Spirit of Niter on Butter of Antimony.

Now all defects of the Humours are divided into *Plethoram, & Cachochymiam.*

Plethora is a plentitude, redundancy, or fulneſs of the Blood in the Body, and other Humours, *viz.* when they abound beyond their due mean, they are called πλήθω & πληθώρη. If there be not blood mixt with this plentitude, it is rather a *Cachochymia*, as *Galen* [1] notes, it being improper to call the redundancy of *Flegm*, *Choler*, or *Melancholy*, a *Plethora*. Yet if the other good humours abound with blood, it is a *pure Plethora*; but if together with the redundancy of good humours, there be alſo mixed ſuch as are bad and vitious, it is a *ſpurious Plethora*, corrupting the good humours and nutriments, and ingendring *worms*. So doth many times the *Pure*, by ſeveral Accidents.

[1] Lib. de Pleſitudine.

Cachochymia is an exceſs in either quantity, or quality of natural, or preternatural excrementitious humours, or whilſt either of theſe putrifie, and introduce *worms*, and an alteration of the habit of the body and conſtitution. So that *Cachochymia* is divers; for ſometimes Choler, ſometimes Melancholy, ſometimes

times Flegm, ſometimes ſerous humours, and ſometimes two or more, of theſe mixt abound; whence it differs from *Plethora* in ſeat; for *Plethora* is in the veins only, *Cachochymia* is over all the body, and in every part, and in ſome one part or member ſometimes, as well as in the veins. For a *Plethora* is one of theſe wayes to be conſidered; 1. πρὸς ἀγγεῖα, 2. πρὸς δύναμιν; *Quo ad vaſa*, *Quo ad vires*. *Plentitude in relation to the veſſels*, I call the great concourſe of blood and humours, extending the veins beyond their ordinary magnitude. *In relation to the ſtrength*, is when the ſtrength of the body is burthened, oppreſſed, and born down, although the veſſels be not extended. Some have made a mixt kind of *Plethora*, as when the veſſels are not only fill'd and extended, but pains at the ſame time affect the body, bearing down the ſtrength: all extinguiſhing natural heat; and putrifying, yet herein doth *Cachochimia* agree with it, that it is alſo two-fold, *Pure* and *Spurious*. A *Pure Cachochymia*, is when there is more plenty of ill humours then is convenient, without any mixture at all of any good. *Spurious* is, when together with abundance of bad humours and juices,

juices, there is an allay, more or less, of good humours with them. And as is the one destructive to our healths, being apt to putrifie and cause *worms*, with a thousand other distempers; so is the other. The worst being *Cachochymick*, having its residence as well without as within the vessels, and in every part of the body, especially the bowels, it is most apt to offend, and is a most frequent cause of this, and almost all Diseases.

Now I would not be here mistaken, that the *Melancholy*, *Cholerick*, and *Flegmatick* humours in the *mass of Blood*, are excrements, being often so called, from their similitude with excrements, and because they soon degenerate thereinto; for they retain the form of blood, fit for nourishing the body, and soon converted into blood; therefore more aptly termed *Cholerick*, *Flegmatick*, and *Melancholick Blood*, then *excrements*.

For all these Humours are either *Natural*, or *Preternatural*. The *Natural* is a cold and moist Juice or Blood, sweet in taste, and not perfectly concocted (to speak of *Flegm* first) the most cold and crude of all the other humours, that is comparitively, & in respect of the second con-

concoction, not in respect of that which is performed in the stomach, for in the Chyle are heterogenial parts; and that which therein is the more cold, moist and crude, is prepared, and began to be sanguified, and is so disposed, that it becomes nourishment to the cold and moist parts, and is capable of better concoction; although, yet, in comparison of pure and perfect blood, it be also termed crude; and this is the *Flegm* in the mass of Blood. *Preternatural Flegm*, is all other *Flegm* besides, abounding in the body, and can never be transmuted into blood, or nourishment; of which there are divers kinds. As 1. *Sweet, or insipid.* 2. *Acide, or sharp.* 3. *Salt.* And 4. *Vitreous*, resembling molten glass.

1. *Incypid Flegm*, (for indeed, the denomination of Sweet, belongs more properly to natural Flegm) is a crude humour in the stomach, *ob defectum concoctionis*, arising of too much eating and drinking, idleness, &c. or else by eating crude and unwholsome meats and drinks, feeding on variety of dishes, and at unseasonable times; or from an indisposition of the Intrals. Now there are several Crudities belonging to several

veral Concoctions, ſome being mor
hot, ſome more cold; yet that is gen
rally received for the crude humour
that for want of digeſtion, is not per
fected in the ſtomach, and can in no pa
of the body be converted into good nou
riſhment (the defect of the firſt Conco
ction, being not amended in the ſecond
but ſo remaineth crude; and upon th
leaſt occaſion putrifies, ingenders *worm*
& cauſeth a multitude of other diſeaſe

2. *Acide Flegm* is alſo crude, ariſin
of the ſame cauſes as the former. An
therefore muſt needs produce the ſam
effects; it is rendred Acide through
want of Heat, and is worſe then *In
cypid.*

3. *Salt Flegm*, ariſeth of *Incypid Fleg*
putrified, and *ſerous humours* mixt, grow
ing ſalt through putrifaction; *Nam quum
dulcis pituitæ portiones quædam, vi putre
dinis aſtæ, reliquæ dulcis ſubſtantiæ permi
ſcentur, ſalſum in ea ſaporem efficiunt
quemadmodum etiam in maris aqua fier
ceruimus.* And muſt therefore alſo needs
be a Cauſe.

4. *Vitreous Flegm* is exceeding cold
viſcid and thick, cauſing intollerable
pains where it is lodged, and is no leſs
a Cauſe, then any of the reſt.

Chole

Choler alſo, is either *Natural*, or *Preternatural*; *Natural* and not *excrementitious*, is that hotter and dryer part of the maſs of Blood, ſerving to nouriſh the body, being together with the Blood, ſent through the veins into all the parts therof; and therefore may be termed *Alimentary Choler*. It is made of the more thin and hot part of the *Chyle*, and nouriſheth the dryer parts of the body. But this is not properly to be called Choler, but rather a Cholerick Blood.

Now there is another *Natural Choler*, that is *excrementitious*, and that is abſolute Choler, and an excrement of the ſecond Concoction, whoſe receptacle is the *Gall*, made of the hotteſt and ſharpeſt parts of the Chyle and Blood; and ſent into the Bowels as a natural Cathartick to the Body, and if detained, being ſoon apt to corrupt, it degenerates into *worms*, and innumerable other direful Diſeaſes.

That which is *Preternatural*, ariſeth through defect of concoction, too much Care, Anxiety of Mind, Anger, Grief, too much and over frequent exerciſe, watchings, hunger and faſting, an hot and dry diſtemperature of the Bowels, youth and ſtrength of Age, the Summer time,

an

an hot constitution of the Air, Diet hot and dry, of a thin substance, and especially all Fat and sweet things, and is four-fold. 1. *Veteline Choler*, resembling the yolk of an Egg in colour, hotter and thicker, then *Natural Choler*, yet generated thereof, and of *Burnt-choler* by a preternatural heat. This is *Veteline*.

2. *Porracea*, or *Leek-green Choler*, ariseth of vitious and unwholsome meats especially of Garlick, Leeks, Onions, Milk, or whatever is apt soon to corrupt, by the means of an hot stomach; and becomes green through crudity and the corruption of the nutriment, which nature cannot perfectly digest nor master.

3. *Eruginous Choler*, *Eruginosa*, resembling the ternise of Copper or Silver, ingendred in the *Stomach* by a more intense heat, as also in the *Heart* and *Liver*, and inordinate heat in the Viscera, and Veins.

4. *Isatida*, being of complexion like unto the herb *Isatidis*, which we commonly denominate *Wood*, of a *blewish green colour*. It proceeds of *Eruginous Choler* more adusted, and so comes more neer unto *Black Choler*, is the most sharp, corroding and malignant of any of the rest. Thus you may easily perceive, they

hey are all cauſes of *worms* and other Maladies.'

Laſtly, *Melancholy* is either *Excrementitious*, or not *Excrementitious*. The atter is nothing elſe, but the cold and ry part of the maſs of Blood, and is *Alimentary Melancholy*, nouriſhing the old and dry parts of the Body, and is ingendred of the more groſs, thick, cold nd dry part of the Chyle, and ſo more roperly termed *Melancholy Blood*, then ny elſe, it being ſanguifiable.

The *Excrementitious* is *Natural*, or *reternatural*, the former is that fæculent, groſs, thick excrement, which is gerated in the Spleen and other parts n Sanguification; yet being ſent to the tomach, cauſeth an appetite; it is ocaſioned by a cold and dry temperature f the Bowels, old Age, the Autumnal ime of the year, of an unconſtant temerature of the Air, over-watchings, ares, fears, ſadneſs, immoderate exerſe, meats of qualitiry cold and dry, or ielding a groſs, thick, and terrene ſubance.

Preternatural Melancholy, proceeds om aduſtion; of temperature hot and ry, and is termed *Aduſt Melancholy*, or *lack Melancholy*. It is two-fold for the moſt

most part, the one arising of *Natural Melancholy*, or *Melancholy Suc*, the other of *Veteline*, or *yellow Choler*. But sometimes by some accidents, *flegm* is converted into *melancholy*, especially *Acide Flegm*; for it being apt to putrifie, it soon degenerates into *Melancholy*. And all these humours being as apt to putrifie in our bodies as any thing, do as soon convert into *worms*; nay, what is the distemper they produce not?

We may here also add this of the *Serum*, since it is no less a Cause of *Cacochymia*, then any of the four humours, it being a watrish, thin humour (as I may say) proceeding from the other humours; nay, look how many kinds of Juices, are contained in the Veins, and so many several sorts of *Serums* are there, every humour having its peculiar whey; and is as it were, the excrement of the humours. It is divided into *mild* and *sharp*; the sharp and salin is for the most part, converted into Urin; yet some part is still retained in the blood & other humours, to clarifie them, *Sweat* is also from the same, to which I may add *Teers*, only they are expelled several wayes, as by the Eyes, Pores, Urinary passages; which, if it be not duly digested

digeſted, diſtributed, and evacuated; but diverted and obſtructed, it ſtagnates the body, corrupts the other humours, and ingenders not only *worms*, but *Cacochymia's*, and is the fountain of moſt Diſeaſes. And ſo much ſhall ſuffice to be ſpoken of Humours, how Cauſes; yet they are not confined to the firſt qualities, but have likewiſe in them ſecondary qualities, ſome being *Bitter*, *Acide*, *Saline*, &c. by which they may alſo be a Cauſe in as forcible a manner, * as by the primary qualities, as we ſee *aluminent* & *nitrous humours* are apparent in ſeveral other diſtempers, as the Gout, Canker, Scorby; or, to ſpeak ſpagyrically, they may be referred to SALT, SULPHUR, and MERCURY; of which, there are divers ſorts in our bodies. As of SALTS, there is a *ſweet Salt*, the ſubject of the Balſamick *Mercury*, and is Nature's great friend. But the *Nitrous Salt* is quite contrary, and deſtructive to her, cauſing many Diſeaſes. The *Aluminous Salt*, is to the Viſcera, extreamly emphractick; as *Vitriolate Salt* Cathoiretick to the pulmonary veſſels, and urinary paſſages, and is the materia of Scorbies, and podagrical Affections, as well as Catarrhs.

* If we but conſider how the blood and other liquors, as alſo the Urin abounds with Sulphur Vitriol, and that the ſeveral Sulphurs and Vitriols in our bodies may operate variouſly one upon another. As alſo that the bitter, acide, ſalin, incypid, tough, &c. juices in our bodies abide in us without diſturbance whilſt they duly allay each other, and grow not predominant. And our very Aliment is turned in and that of very Milk, as we ſee in Children.

There is alſo an *Armoniack Salt*, that is dyſepulotick to the Skin and Fleſh. Alſo a *Saline Salt* that occaſions thirſt.

In like manner there are no leſs variety of SULPHURS: As there is a *vinous Sulphur*, reſembling the *Archeus*, or Vital Spirit, or Sulphur which is the director of Life. And there is a *Sulpurous Sulphur*, that is moſt fiery, and the occaſion of Feavers eſpecially continent; as *Stibial Sulphur* is of putrid, with vomits and ſickneſs of the ſtomach. So *Cinabrious Sulphur* ingenders malignant Feavers, and is phagedainick to the skin and fleſh. *Arſenical Sulphur* doth alſo occaſion malignant Feavers, the ſmall Pox, Dyſenteries, Syncopes, &c. And ſo doth *Eruginous Sulphur* cauſe Dyſenteries, pains in the Ventricle, Cholera, &c.

Of MERCURIES alſo, there are not a few; as there is a *Balſamick Mercury*, which is all one with the Humidum Radicale, and is the ſtay of our Lives. Again there is a *Glutinous Mercury*, that, on the contrary, diſeaſes the body; is emphractick to bowels, and is that we call Tenacious Flegm. As *Mercurial Mercury*, is the ſame which we call Serum. And ſo *Glacial Mercury*

cury, is what we denominate Vitreal Flegm, being Pugnotified. There is alſo a *Lunary Mercury*, which is that Cryſtalline Liquor which perfuſes the Brain; but becoming accidentally ſulphurous or ſaline, is the occaſion of many dreadfull evils in the Brain. And *Acetoſe Mercury*, is only that acid Vinger-like flegm, that renders the body meagre, ſqualid, &c. and is very offenſive to the Bowels.

Theſe, by their various amalgamations one with another, and ten thouſand other wayes beſides, may not only ſubvert our good Temperatures and Conſtitutions, and prepare them, but alſo ſubjugate them to the Helmintick matter, and moſt, if not all other Diſeaſes.

We may aſcribe all to *Salt*, *Sulphur*, and *Mercury*; which denominations in ſome Caſes, we ought not to deſpiſe; nor, on the other hand, the *Galenical* Doctrine of Humorous Cauſes, leſt we make our ſelves ridiculous.

Thus amidſt ſo many various Cauſes, no wonder if ſo many various forms of *worms*, of divers colours and magnitudes be ingendred in us, as hath † been before deſcribed. † Chap. 3.

CHAP. VII.

Of the Signs of Worms, *and the Fountain of Signs in general.*

DEſcend we, in the next place, according to our propoſed method, to the *Signs Diagnoſtick*, whereby theſe *vermin* are diſcovered to be in the bodies of Mankind, having ſpoken of *Cauſes*.

Now this word *Sign* in this place, is not to be taken in that ſtrict ſenſe which comm only our Philoſophers do, underſtanding thereby, only the Effect; but in a more large ſenſe, according to the general acceptation of *Phyſitians*. For whatſoever is preſented to the Senſes, manifeſting any thing elſe, ſecret or hidden, is a *Sign*. *Cognoſcitur enim Signatũ ex Signo demonſtratione ὅτι ab effectu, vel à cauſa, vel iterum ab Eſſentia. Medici verò hic omne id, quod aliquod eorum quæ in methodo medendi indicant, Significare & monſtrare, notumque reddere poteſt, ſignum appellant.* For by the name *Signs*, we underſtand all thoſe evident things, which lay open an hidden matter. *Seu, ut Author Definitionum*

finitionum medicarum loquitur. Signum eſt τὸ τῶ ἀδήλω δηλωτικόν; or *Signum eſt, quod ſub ſenſum aliquem cadit, & quiddam ſignificat, quod latebat:* Or we may ſay, *Signa ſunt quæ conſpectui nobis exhibent ea quæ in obſcuro ſunt.* For a Sign muſt ſignifie and indicate ſomething, elſe it is a ſign it is no Sign.

Signs then are three-fold, *wholſome*, indicating a healthy ſound body; or *unwholſome*, ſhewing weakneſs and Infirmities; or *neutral*, indicating a diſpoſition to neither, but contain ſome ſigns of health, and ſome of ſickneſs; whence they were wont by the Antients (before *Galen*) to be called Δηλωτικὰ, *ſeu*, Διαγνωστικὰ, *Deloticks*, or *Diagnoſticks*, which are demonſtrative, making the preſent ſtate and condition of the body apparent or the diſeaſe, whether natural or preternatural. Likewiſe προγνωστικὰ, *Prognoſticks*, which indicate and foretell what ſhall happen upon the Diſeaſe. And Ἀναμνηστικὰ, *Anamneſticks*, which declare the quondam-ſtate of the Body, or condition paſt. Some again, are *common Signs*, ſome *Proper*, and thence ariſe theſe ſeveral denominations παθογνωμονικὰ, which are ſuch Symptoms as of neceſſity follow the Diſeaſe, having in them all the

notes and indications of the diſtemper; and therefore, they are alwayes preſent at the beginning of a Diſeaſe agreeing therewith, demonſtrating the preſent malady, and cannot be ſeparated from it; and they are conſtituted and made up of many Signs, which being taken ſeverally, are not *Pathognomonicks*; as, difficulty of breathing, a dry Cough, a feaveriſh Diſtemper, with Pain, &c. are the *Pathognomonick* ſigns of a *Pleuriſie*, yet an Authelitus, Cough, a Feaver, Pains, &c. conſidered ſeverally of themſelves, are not. Likewiſe Συνεδρεύοντα, ἐπιγινόμενα, ἐπιφαινόμενα, which the *Latins* call *Aſſidentia*, *Supervenientia*, *mox ſeu poſt Apparentia*.

Synedruous Aſſidentia, are *ſociable Signs*; yet ſuch as do not neceſſarily cohear to the eſſence of a Diſeaſe, neither are they inſeparable from a Diſeaſe, nor always preſent; but ſometimes (beſides the *Pathognomonicks*) they appear preſently at the beginning of a Diſeaſe, ſometimes they follow afterwards, and ſometimes again, they appear not at all, at any time of the Diſeaſe; and therefore, they declare not the Diſeaſe it ſelf, or it's kinds; but ſome Condition thereof only.

Galen

Galen and his followers comprehend *Epiginomena's* under *Synedruous*; therefore *Fuchſius* and others, mention only *Synedruous*, confounding the other therewith. And *Fernelius* ſpeaks not a word of *Epiginomena's*; yet they are different Signs.

Epiginomena's and *Epiphanomena's*, are ſuch Signs as neither ſhew the kind of a Diſeaſe, nor the quality thereof; but only it's mutation. And they are threefold, as 1. Some are ſigns of Crudities and Indigeſtions. 2. Others denote Life and Death. And laſtly, others indicate the *Criſis*, and are Critical, preſaging the termination of a Diſeaſe.

So that, although there are many and divers *Fountains of Signs*; yet may they all be reduced to theſe three following, *viz.* Firſt to the eſſence of the thing it ſelf, whether it be *a Diſeaſe*, *a Cauſe*, or *a Symptome*; to wit, when a thing is ſo manifeſt in it's own nature, & obvious to the Senſes, that there needs no other ſigns to make it more apparent. 2ly. from the effects, or all things that follow health, a diſeaſe, and cauſes of a diſeaſe, Accidents, and Symptomes, whether the Actions are hurt, or the Excrements, Retentions, or Qualities. Thirdly, from

Cauſes which go before the Effect, whether they are *external*, as Air, Meat and Drink, Cuſtome, &c. or *internal*, as Humours, Age, Temperament, Sex, &c. by themſelves, or by accident, or what other way ſoever, &c. But I ſhall only inſiſt of the *Diagnoſtick ſigns of Worms* in this place and ſo proceed to *Symptoms* and *Prognoſticks*, and then to a concluſion.

SECT. I.

Of the Diagnoſtick Signs of Worms.

ERE we can come to the Cures, it is moſt requiſite we conſider *the ſigns of the Diſeaſe*, that we be rightly informed of the nature thereof, or our Remedies will but be in vain; for the Diſeaſe being latent in the body, we can never diſcover it without the ſigns.

And truly, it is no eaſie matter to diſcover the ſigns of *worms*, or, at leaſt, by thoſe ſigns infallibly to conclude any one moleſted by them; ſince all the ſigns that diſcover them, are common ſignatures and indications alſo of other Diſeaſes. Neither do all the ſigns appear in all people, but in ſome more, in ſome leſs. How-

However, the ſigns of *worms* in the Inteſtines and latent there, *viz.* the moſt common and frequent are, ſqualidneſs of face, and ſometimes by fits, high coloured, then again, pale; hollowneſs of the eyes, and yet ſometimes, a kind of ſhining about them; itching of the Noſe, an unuſual defluxion of Spittle, a ſtinking Breath, mixt ſometimes with an acid reſpiration; a grating of the Teeth, eſpecially in the ſleep; an univerſal trembling over the whole body; unquiet ſleep, with frequent ſtartings; an aſſiduous dry Cough; in ſome a continual loathing, and often vomitings, and ſometimes an inſatiable appetite; a Hickop, a drineſs of the Tongue and Lips, a pain and heavineſs in the Head, propenſion to ſleep; an extenſion and ſwelling of the Belly, ſo as that, being ſtruck, will ſound like a Drum; with many times a rumbling noiſe, through wind; in ſome again, the Belly is rendred on the other extream, very lank; alſo looſeneſs of the Belly, in which their excrements are exceeding corrupt, and frequently reſembling Oxe or Cow-dung; a gnawing and biting about the ſtomach, eſpecially faſting; frightfull and terrible Dreams and Fanſies in the ſleep;

ſleep; extream thirſt; if *Teretes* are at any time dejected, which occaſioning moſt grievous Symptoms, it is a ſign they are moſt abundant and peccant at that time; eſpecially if in a morning, whilſt the Patient is faſting, if any cold liquor be ſprinkled upon his ſtomach, and find them run all together: Many times the body decays, and grows lean. If there be any emiſſion of *cucurbitin morſels*, the Patient is aſſuredly moleſted with your *Lati Lumbrici*. If there be an itching *in Ano*, it indicates *Aſcarides* offend. And ſo of others you may judge by the part affected. Laſtly, the Pulſe is for the moſt part unequal.

It is no eaſie matter many times, to diſcover whether they be from a natural or magical cauſe, ſince as you have heard, the Devil oftentimes, and moſt times, works by natural means, and by the mediation of mens humours. Whence ſeveral able Phyſitians have been herein deceived; as may bee ſeen in their Writings. *Sennertus* tells us, he cured ſeveral that were ſorely affected with intolerable pains, and inflammations; the which he could not in the leaſt imagine proceeded from any ſupernatural, or magical Cauſe. Yet

ſome

ſome Witches, then in priſon, were the Cauſes thereof, as upon their examination they confeſſed. For in that the depraved humours were by them excited, they were the cauſes of the enſuing diſtempers; in that they did it only by the mediation of humours, it was the hardlier diſcovered to be magical.

The chief *Signs* however, are theſe,

1. When the Patient is extraordinarily affected, and that, ſometimes, without the leaſt appearance of any natural cauſe whatſoever. Divers Inſtances to to this purpoſe, we have in † *Remigius*.

† Dæmonolatr. Sagar. *lib.* 2.

2. When the Patient ſpeaks an unknown Language he was never taught; deſcribes parties, habits, and actions at a diſtance, with whom he was never acquainted.

3. When Phyſitians of known abilities, are gravell'd and puzled about ordinary and known Diſtempers (which is commonly ſeen about *worms*) ſo as they know not neither what to determine, even within themſelves; alſo when all ordinary Infirmities, ſtoop not to proper and ſpecifical Remedies.

4. When Knives, Sciſſers, Pinns, Needls, Coles, Parchment, Pigions-dung, lumps of Hair, or any thing elſe, that

that cannot be naturally bred in the body, be evacuated by themſelves, ſtool, or iſſue out of any ſore or ulcer.

5. When a diſeaſe ſuddenly changes, and runs into another without any apparent natural cauſe; or ſuddenly ſurprizes any in health, without any ſeeming cauſe; as that Youth mentioned by the afore-quoted Author, who being well, and only going to eaſe himſelf, ſuddenly gave a loud ſcreech, and then fell down as dead, and ſo continued in ſpight of all means, in ſo much as his Parents had thoughts of his Burial; but being by one, wiſer than the reſt by, perſwaded to deſiſt for three dayes at leaſt; the third day about the ſame hour he was taken, came to himſelf again; but with ſuch intolerable and grievous pains, &c. ſuch Concuſſions and Contorſions of his body, miſerably yelling, howling, and exclaiming for three dayes together, without intermiſſion; all that while neither eating nor drinking, nor taking any thing, but when they uſed ſtrong Ligatures againſt his Convulſions, which were fierce upon him, &c. till at length he evacuated eleven *worms* of his own accord in bed, of the length of a mans middle finger, with black

black heads, and innumerable feet, &c. He continued many years in this ſad condition; yet worſe at ſometimes than others of the Moon.

6. If any thing be evacuated extraordinary or no, if it be not tangible, or vaniſhes in a ſhort time after.

CHAP. *VIII.*

Of the Direful Symptoms *introduced by Worms.*

THE eighth Head which we promiſed to inſiſt on, is that Preternatural, that of right followeth a Diſeaſe, even as the ſhadow doth a body; and by *Phyſitians* called Σύμπτωμα properly: Yet this word *Symptome*, is variouſly taken; for if we conſider the ſignification of the word, which the *Latins* interpret *Con-caſus*, à Συμπίπτω, i. e. *Simul Cado*, is nothing but Συμβεβηκὸς, à συμβαίνω, which ſignifying the ſame thing, or an *Accident*; ſo that whatſoever happens to any one, or follows any thing, *Sive ſecundum, ſive præter naturam, ipſius* Σύμπτωμα *dici poterit.* Notwithſtanding, *Phyſitians* account what follows ſickneſs, or ſickly bodies, σύμπτωματα, *a Symptome*,

or

or Symptomes; and what follows an healthy constitution of body συμβεβηκότα, *Accidents*, according to *Galen*, *li.* 1. *Meth. Med. Cap.* 9. Yet sometimes, it is generally taken for all that happens preternaturally to mans body, and to denote not only what follows upon a Disease, but also all Diseases and their causes. But we are not to understand it in this latitude, but distinguish it from both, a Disease and it's Cause. For a *Symptome* follows a Disease, as the Effect doth the Cause; whence it may also be denominated ἐπιγέννημα, i. e. *Superveniens & Supergenitum.* It being evident, that that which *Actionem lædit*, is a Disease; that which *Morbum producit*, is the Cause; and that which *Morbum consequitur* is properly a *Symptom* only. Neither can *Symptoms* ever assume the nature of a Disease, because they cannot hurt the actions *per se.* Yet many Diseases are justly termed sometimes, *Symptomatical*, following other Distempers; as a Feaver, when it follows a Pleurisie, or Phrenitis a Feaver, which in themselves however, are truly Diseases, and would be so accounted, did they not depend upon another. So that a Symptome may be defined, *A preternatural affection which*

follows

follows a Diſeaſe, as a ſhadow doth a body, or the effect the cauſe, and without it cannot ſubſiſt; or, *A Symptome is an affection preternatural in thoſe things which without the conſtitution of the parts, are neceſſary to action, following ſomewhat elſe, preternatural.*

Having thus given you an hint what a *Symptome* is, I ſhall proceed to ſhew the many direful Symptoms that hath and may follow upon *worms*. As, to ſpeak of *Diſtempers of the Head*; A young Girle about [m] eight years of age, was by *worms*, affected with a *Catalepſie*. It hath likewiſe occaſioned [n] *Epilepſies*, and indeed nothing more frequent then *Epilepſies* from fumes of dead *worms*, offending the Brain and moſt occult Cells and Ventricles thereof, with their malignant quality; many times alſo from the *worms* gnawing the mouth of the ſtomach, whereby the matter is eaſily † moved, and *Convulſions* excited. A Maid affected with the Falling-ſickneſs, in a grievous manner, was cured by a Medicine that cauſed her to evacuate above an hundred *worms*, great and ſmall, and ſo was never moleſted with it more. [p] A poor woman a long time macerated with anxiety and pains

[m] *Alexander Benedictus* li. 2. de Cur. Morb. Cap. 16.

[n] *Mart. Rul.* Cent. 8. Cur. 13. *Dan. Sennert.* Pract. Med. lib. 2. Part 4. Cap. 1.

† As alſo *Head-ach*, *Anhelitus*, *Cough*, from ſuch gnawing. *Mart. Rul.* Cent. 1. Cur. 80.

[o] *Mart. Rul.* Cent. 8. Cur. 13. & *Foreſt.* li. 10. obſ. 117.

[p] *Zac. Lucit.* Prax. Ad. lib. 2. obſ. 33.

in

in the ſtomach, fell afterwards into an *Epilepſie*, *Syncope*, *trembling of the Heart*, and *Cholick* by fits, and then into a *Bulimos*, ſo that ſhe ſeemed unſatiable, one day feeling as it were, a ſudden leap in her belly, as if ſhe had been ſtrangled, and taken with a *Sopor*, ſhe voyded by the mouth four *worms* of that ſort we call *Teretes*; and coming to her ſelf again, ſhe complained of moſt grievous pain and gnawing about her *Navel*, from whence iſſued three nimble brisk round *worms*, of the length of a mans hand. Likewiſe ſuch as have been moleſted with [q] *Convulſions*, have been cured by voyding *worms* by the noſe. And *Trincavel.* tells us, [r] he hath ſeen ſome, that by *worms*, were ſo direfully affected with the *Convulſion Opiſthotonis*, that their heels were made to touch their heads; which is confirmed by [ſ] *Lucitanus*, one affected with a malignant Feaver, and on a recovery, was ſuddenly [t] taken with an *Apoplexie*, lying in bed, as one dead, without ſenſe or motion: his Phyſitian ſpying at length, between his Teeth ſomething to move, his mouth being forced open, there were three live *worms*, which being taken away, the Patient in a little time came to his Senſes, and preſently

[q] *Pet. Foreſtus med. obſ. l. 21. obſervat. 28.*

[r] *Lib. 9. c. 11. de cur. morb.*

[ſ] *Obſ. 34.*

[t] *Zac. Lucit. Prax. Ad. l. 2. obſerv. 35.*

ſently after evacuated two more live *worms* by the Noſe, and afterwards four by ſtool, and ſo recovered. And what is wonderful and worth our ſerious conſideration, [u] a woman of about eighteen, who being recovered of a Quartane Feaver, and in her Senſes, &c. became ſurpriſed with *Aphonia*, ſo that ſhe did not ſpeak in forty dayes without Coughing up *worms*, of the ſhape of *palmer-worms*, ſmall, ſhort, and alive, notwithſtanding all the help of means ſhe uſed, which by their contaminating venomous vapours, moleſted and impedited the inſtruments of ſpeech. A Gentleman affected with a Lues Venerea, and almoſt cured, being direfully moleſted [x] with *pain in his Head*, after the trial in vain, of the beſt means in that caſe, was at length cured by the having of the Cranium opened, and a *worm* taken away, which was on the *Dura Mater*, in the form of a *Weeſel*. [y] A Maiden extreamly cruciated with the *Head-ach* for two dayes, voided a white *worm*, pretty thick, and longer than a mans hand, by the Noſe, and ſo was cured. [z] One troubled with an inveterate *Head-ach* night and day, was thought by the *Phyſitians* to have had the Pox, and ac-

[u] Zac. Luſ. Prax. Ad. l. 2. obſerv. 36.

[x] Foreſt. in ſchol. obſ. lib. 9. de variis capitis doloribus.

[y] Ut refert Interpres Hollerii.

[z] Zac. Luſ. lib. 1. obſ. 6.

cordingly preſcribed their Medicines; but to no purpoſe; and after they had put the poor Creature to unſufferable torment, and adminiſtred many Purges; by a ſternutatory of Pepper and Caſtor only, ſhe expelled a black *worm* by the Noſe, round, plump, much like to thoſe in an old Cheeſe, only the beak was ſharper, which ſhe being freed of, her pains vaniſhed. [a] In ſome they cauſe *Watchfulneſs*, *unquietneſs*, *Anger*, and *Madneſs*. And ſometimes many *Exclamations*, as that Boy was macerated with a *terrible pain in his Stomach*, who by a Medicine, voiding much unctous flegm, with a black dead *worm*, half the length of a mans hand, pretty thick, all over hairy, a ſmooth head and a forked tayl, was reſtored to health. And ſo that Fellow about forty, who was for many dayes *with perplexing pains* tormented, as ſoon as he had voided that *flat-worm* of four Ells long, and the thickneſs of a mans thumb almoſt, was preſently well. Likewiſe that Fellow, that was for two years together tortured with *pains of the Heart*, [c] was cured as ſoon as he evacuated a *worm* of a ſtrange ſhape. [d] Another alſo, was freed of *pains of the Heart* by vomiting

[a] *Foreſt.* lib. 21. obſ. 31.

[b] *Zac. Luſit.* lib. 2. obſ. 31. *Prax. Admir.*

[c] *Foreſt.* Ab *Hen. à Bra* obſ. med. lib. 21. In Schol. obſ. 26.

[d] *Bentventus* lib. de abditis, Cap. 2.

with

with much flegmatick matter, a strange kind of *worm*. Garrius Lopius *scribit se vidisse matronam per uteri collum multitudinem vermium Ascaridum magn. expulisse, quæ postmodum dolore quo cruciabatur liberata est*. And I my self had a Patient, who laboured under all the Symptomes of *an exulceration of the Reins, and inflammation of the Kidneys*, with that intolerable pain, he could neither, rest, sleep, nor lie any manner of way, but on his Back, nor endure the least touch with a finger on the region of the Reins, and was wholly freed by the evacuation of *worms*, of that kind which we call *Teretes*, which came away upon the injection of an ordinary Clyster somewhat sweet. And we [e] find a young man grievously macerated with *pains in the Reins*, voyded with his Urin a great number of black *worms*, of the length and bigness of an ordinary Needle, horned, and friable. [f] A woman that used *to eat very much, and immoderately, digesting, and never satisfied*, and complaining of a *gnawing in her stomach, &c.* who at length, by taking a Purge of *Hiera*, voyded a *worm* of twelve Cubits long, and upward; whereby that *Boulimus*, or *Caninus appetitus* ceased. Another in

e *Riv.* ex obs. Commun. A. D. *Pet. Pacheque* obs. 40.

f *Alex. Tralianus.*

our own time, a poor fellow, who had more then an ordinary ſtroke with his Teeth, and yet was never the fatter, who by the ejection of a *worm* by ſtool, was freed of his continual hunger, and well he might, for it was no ſmall matter would feed ſuch a *worm*, being ſixteen foot long. *Sudden, violent, and unaccuſtomed vomitings*, do alſo oftentimes follow upon, or by reaſon of theſe *vermin*. g One was wont by fits, to vomit up certain long white *worms* out of his ſtomach. And another h *vomited many worms*, which had *grievouſly infeſted th body*, and *corroded the ſtomach*. And not long ſince, a Gentlewoman at Table, being ſuddenly taken with a vomiting, ejected a black *worm*, of a quarter of a yard long, and ſo was well. i Sometimes they ſo obſtruct the *œſophagus*, that the Patient is *in danger of ſuffocation*, and a Boy, k who by reaſon of *worms*, could not reſt any manner of way, *Sed ſemper hinc inde temerario quodam impetu & inordinato motu ferebatur, ut etiam ſtare volens iterum titubaret & caderet*; yet, by evacuating of the *worms*, was cured. In like manner a Wench l in whom was apparent all the ſigns of a *Pleuriſie*. And I my ſelf had a Patient but very

g *Foreſt.* li. 21. obſ. med.

h *Mart. Rul.* Cent. 1. Cur. 34.

i *Avicenna* Fen. 16. 3. Tract. P. Ca. 4.

k *Anton. Beniventus* de Abdit. morb. Cap. & Cur. Cap. 28.

l *Gaburinus* Cap. 13.

few

few dayes before the writing of this, in an abſolute *Pleuriſie* to outward appearance, having a *remiſs Feaver*, *a dry Cough* at firſt, *anhelitus*, *a pungent pain in the ſide*, and afterwards *cough'd up purulent matter, with now & then ſome blood, &c.* who was cured by taking ſuch things which evacuated *worms*, which he did many times, and the firſt was a quarter of a yard long. *m* A wench about fourteen years of Age, after *inexpreſſable tormenting gripings in her belly, and under her right Hypochondrie*, evacuating by ſiege, a live Eele-like *worm*, a Cubit long, which ſhe bore (as if ſhe had been with Child) nine months, and ingendred in the Colon, was cured of thoſe affections. *n* A Gentleman of about threeſcore years of age, was macerated with a *Dyſentery* for many dayes, and then with a *Tertian Feaver*, and when he began to amend to appearance, he had *an intermitting Pulſe* for three or four dayes, with *Anger of Mind and Soul*, as alſo *great weakneſs of body*, the cauſe of all which, the Phyſitians were ignorant, till it manifeſted it ſelf by voiding at length a *worm* a Cubit long, and the thickneſs of a man's finger, on which, the Pulſe returned to its former equality,

m *Cornel. Gem. Coſmocrit. l. 2. Cap. 2.*

n *Laz. Riv. Cent. 3. obſ. 3.*

all the other Symptomes ceaſed, and he perfectly recovered to his priſtine health. Such another [o] ſtory is that of an Youth, who through *worms*, was affected with an *Anorexia*, *nauſeated all food, reſtleſs in every place*, moving from place to place, as one mad; and his *Pulſe ſo unequal, low, weak and recurrent*, ſo that all his Phyſitians left him over for dead; but at length going to ſtool, ejected a kind of bladder, as round as a ball, in which, being open'd, they found miriads of *worms*, to the admiration of the ſpectators, and ſo was perfectly reſtored to his former ſtrength. And multitudes of Patients I have had my ſelf, moleſted with the *Dyſentery*, occaſioned only by *worms*, which diſtemper never ſtop'd, till they, or the vermiculous matter was evacuated. Some alſo, who have had *univerſal pains*. Another I had in a *Conſumption*, and brought to that weakneſs, ſhe could neither ſtand nor walk, and all through *worms*; with a *Diarrhœa*, a *dry Cough*, *&c.* and to cauſe Ulcers in the Lungs, is alſo frequent, ſith many have been known to ſpit up *worms* on their expectoration of emplaſtick purulencies. [p] Sometimes they lie dead, as it were, without ſenſe or motion. [q] One lay

[o] *Amat. Lucit. Cent. 1. Cur. 48.*

[p] *Benivent.*

[q] *Bercdictus Veronenſis lib. 5. cap. 15.*

lay eight dayes *ſpeechleſs, rigentibus oculis*, &c. who voiding forty two *worms* in a lump together, without any excrement, was freed. [r] A youth of about nine years of age was ſo aſſayled with *worms*, that he lay *in a languiſhing Condition* three or four months together, feeling *no pain, but only about his Navel*, but voiding thoſe *worms*, he recovered. [ſ] Another *hollow-Eyed*, a *tumefied Belly*, an *emaciated Body*, with a *turbulent dry Cough*, &c. and all by reaſon of *worms*. [t] So one was afflicted with a Feaver moſt violently, together with a Looſeneſs, and a forcible Cough, that expectorated much purulent matter, and at length *languiſhed* ſo, as every one *left him for dead*; and all from *worms*. They occaſion alſo intolerable *gripings* and *tormina in the* [u] *Bowels*. [x] A Country Clown, who, after a tedious *pain in his Belly*, voided a monſtrous *worm*, was cured. It hath been alſo known, that *worms* will make the Patient lie as if he *were dead*. Sometimes they diſſolve into [y] *bad humours and putrid*. A Girle we find [z] who after *worms*, ejected both upwards and downwards, , voided a *great thing, as black as Ink*. [a] They often occaſion alſo, *Iliack* and [b] *Colick Paſſions*,

[r] *Foreſt.* lib. 21. obſ. 29.

[ſ] obſ. 26. lib. Citat.

[t] Obſ. 35. lib. Citat.

[u] Obſ. 36. lib. Citat.

[x] *Wierus* de Præſtigiis Dæmonum. lib. 4. Cap. 16.

[y] *Riv.* obſ. fol. 308.

[z] *Amatus* Cen. 2. Cur. 41.

[a] *Foreſt.* l. 21. De inteſt. affect. In Schol. 31.

[b] *Mart. Rul.* Cent. 10. Cur. 6.

extend the Belly, rendring it *tumid*, *hard*, *costive*, sometimes with a *Feaver Tertian*, sometimes *Lasks* ensue, *Lienterica*, *Diarrhœa*, *Chyliaca*, &c. as well as *Dysenteries*. A [c] Citizen of *Monpieleur* in *France* in a *Tertian Feaver*, was cured by a medicine that evacuated a *flat-worm* seven foot long. [d] Another in a *Feaver* vomited much *Poraceous Choler*, and nauseated every thing; but nothing more frequently introduced by them, then *Feavers* of all sorts; [e] nay, and *Pestilential Feavers* too: as also [f] *Epidemical Diseases*. *Erasmus* [g] tells us a notable story of an *Italian*, that had never been in *Germany*, whom he himself (he sayes) saw in *Italy*, that notwithstanding he had never been taught, when the Moon was in Combustion of the Sun, would speak the *German Tongue* most elegantly, being as one *possest by the Devil*; and yet was cured by a Physitian that administred only a Medicine, which expelled an infinite number of *Worms*, whereby he wholly lost his *German Tongue*. Sometimes they perforate even the Bowels and Intrals in a [b] strange manner, and *causeth death it self*, not only in that particular, but divers other wayes, as daily experience evinceth us, under the notion

c *Riv.* obs. 353. fol.

d Cent. 1. obs. 91. & fol. 340. Item *Valesc. de Taranta* in suo Philonio.

e *Forest.* lib 6. de feb. obs. 38.

f Abundantly to be found in that sixth book.

g Ignoratione.

b Obs. med. lib. 7. obs. 35. *Forest.* See more in *Paulus* lib. 4. Cap. 53. *Avicenna Fen.* 16. Tract. 3. Cap. 2. *Paræus* lib. 19. Cap. 3. *Solinander* lib. 5. Consil. 15.

notion of *Epilepſies*, *Calepſies*, *Apoplexies*, *Syncopes*, *Peſtilential Feavers*, and all other *Feavers*, *Palpitations of the Heart*, *Pleuriſies*, *Lypothymia*, *Convulſions*, *Anginæ*, *Sopores*, *Deliria*, *Mærores*, and infinite other Diſeaſes; nay, indeed, *under what Diſeaſe may they not kill, ſince they may be the Introducers of all other Maladies*? I ſhall therefore ſay no more of *Symptomes*: But adviſe all men, both *Patients* and *Phyſitians*, in every Diſtemper, to ſuſpect theſe *vermin*, the grand Devourers and Deſtroyers of Mankind.

[i] Scholiograph. ad Cap. 29. Hollerii de morb. internis.

CHAP. IX.

Of the Prognoſticks preſaged by Worms.

HAving thus briefly diſpatched the *Symptomes*, let us, in the next place, examine the *Prognoſtick Signs of Worms*, that we may the more plainly diſcover the danger of them; and ſo, conſequently, be induced to take the more care to avoid them.

And for as much, as they are the forerunners and introducers of thoſe direful and hideous *Symptoms* before ſpoken of, and indeed of moſt, if not all Diſeaſes; they

they may very well be *Prognosticks* of them all, according as the Party, and parts of the Body are affected; sometimes threatning this, sometimes that Distemper; sometimes more, sometimes fewer Diseases.

Of the three ordinary sorts, *Ascarides* are less offensive, being most remote from the Vitals, and are easily expelled by the help of almost any thing, * and frequently of themselves; unless they are large, which argues they arise of worse matter, and then they are worse, and more dangerous.

* Purges, or sweet Clysters, any sort.

Teretes are worse again, and occasion most horrid Symptoms oftentimes; if they come from any body on a Crisis, it is a good sign. But, if at the beginning of a Disease, it is bad, whether they be evacuated alive or dead; especially if alone, without any mixture of excrements; if they be alive, it notes abundance of Crudity, want of nourishment, and malignity in the Distemper; if dead, much putrifaction, which hath kill'd them, and is a bad sign; arguing their expulsion to be rather from the Disease, than Nature: or if they come away of their own accord, it notes either the multitude of them, or that the Patient, being

being for death, by an inſtinct, leave their habitation to ſeek better. But if they are evacuated on the declining of a Diſeaſe, it is a good ſign; arguing Nature prevails, and that Health is like to enſue, if they be emitted together with excrements, eſpecially; for that ſhews digeſtion. If in healthy bodies, they creep out at the Mouth or Noſtrils, it is no ill ſign; in regard they are apt to have recourſe to thoſe parts, through which the nouriſhment is conveyed into the ſtomach. If they are bloody when they come out, it argues the Intrals are corroded with them.

The *flat-worm* is worſe than they, being more difficultly cured. Sometimes (notwithſtanding it many times kills; occaſioning Conſumptions, Dropſies, &c.) it lies lurking in the body for many years, doing no hurt at all; and many times comes away of it ſelf, without the help of any Medicine.

Red are more direful then *White*: and all thoſe *monſtrous ſhap't worms*, which you have heard before deſcribed, are worſt of all. And ſo much the more pernitious are they, by how much the more occult they are in our bodies, and the parts affected more noble; and eſpecially

cially being leaſt ſuſpected.

If they proceed from any ſupernatural cauſe, whether magical or other, is doubtful, and very dangerous; it being then inflicted as an immediate Judgement of GOD: who, sometimes permits the Devil, for the chaſtening of Man-kind, ſo to torment and afflict the bodies of men and women. Whence many Diſtempers, occaſioned by him and his Imps, are not to be remedied by the *Phyſitian's* Art.

CHAP. X.

Of the Indications, and Method of Cure.

REgard ought to be had to our laſt promiſe, now having proceeded ſo far. *Indicationes & Curatio Lumbricorum*, cum ſint toto genere præter naturam, ad eorum expulſionem dirigendæ ſunt: Quid fit comodè, ſi *Interficiantur* quæ Amara, Salſa, Arria, tota propriete infeſta ſunt; per ſuperiora, ſed dulcibus miſta ſemper; per inferiora, dulcibus præmiſſis, tum cum inſimis locis vel in Inteſtino recto ſubſiſtunt, exhiberi debent: Illis oleum, ut in eo ſuffocen-

tur

tur; His, butyrum, quod vehementur reformidant, immiscendum. Et *per alvum expellantur*, quod cathartriis perficietur, quæ simul vermes enecant, tum etiam putridam & mucosam materiam, ex qua generantur, evacuant. *Teretes* vehementiora medicamenta desiderent; sed tamen synuptomata, tum febres, si adsint, talia non admittunt. Quando igitur vermes rejiciuntur in morbis acutis, non statim debemus ad illos nostram totam intentionem convertere, ut mulierculæ faciunt, & medici mulieribus inservientes: Nam hoc facit ut ægri intereant, cum neglecto morbo, magis ad vermes curationem convertunt quam ad morbum: ut si febris continua, aut alius morbus biliosus, aut fluxus ventris aliquem occuparit, aut si quis in morbis acutis in principio vermes rejecerit, semen contrà eos dare solent, quod tamen febrem majoren accedit, vel corallum, vel alia quæ adstringunt, ad vermes accidendos oportuna solent administrare. Quæ omnia affectibus præcipuis adversantur, ut multum amara, febri & fluxin ventris, adstringentia & exsiccantia febribus. Quare oportet medicum diligenter distinguere utrum morbus à vermibus dependeat, an verò vermes rejiciantur

tur ab aliam causam. Nam si Cognoverimus morbo aliquando fieri à vermibus, non ea medicamenta præscribenda quæ affectui, sed præcipuò vermibus conveniant. *Præcipua ex Enecantibus sunt Frigida*, cornu cervi ustum, aqua graminis, cum pauxillo aceti & Sacchari, Succus endiviæ, Aqua Portulaca, *Calida* Corallina, Sem. Santonici, Aloë, Myrrha, Zedoaria, Centaureū minus, Flores Persicarū, Succus Nasturii & Raphani. *Expellentia* sunt præcipuè, Diaturbith cum Rhabaro, Pilula, Ruffi, de tribus, &c. *Extra*, Laudatur Cerotum ex Myrrha, Aloës, Croci, cum felle Bovis & aceto Rosarum compositum; & tum ori ventriculi, tum dorso applicatum. †

† This is enough to be said of Indications and Method of Cure, since, if all the Physick Books in the World, and Receipts, were Englished; there would still be a Necessity of Physicians: since it is not the knowing of Medicines, but the knowing how, and when to administer them, doth the Cure.

If they proceed of a supernatural Cause, a supernatural Cure must be administred: To prescribe the fuming of the Horns, Hoofs, and Dung of Beasts, to drive away the Devil, or to carry Herbs, Roots, &c. about one, for the same purpose, is an idle Fansie; since the Devil is a Spirit, and having no Organs, cannot be affected or offended with these natural things.

If there be any Cure attempted in ſuch Caſes, it muſt be either *Natural*, *Magical*, or *Divine*.

As touching the *Natural*, it may be doubted by ſome, whether natural Remedies are avoidable in ſuch Diſeaſes, as are occaſioned by Devils or Witches, &c. and truly in ſome Caſes, it is to no purpoſe to uſe them. As, when the Diſtemper is meerly from the Devil, without any mediation of humours at all: But if it be by the mediation of humours, natural means may lawfully be uſed, and many times, (it hath been known) to good effect. 1. *By evacuating thoſe vitious humours, diſturbed or corrupted by the Devil*; and that *by vomit eſpecially*, if the part affected be the Stomach, Meſentery, or about the Spleen or Liver. If in the Inteſtines and Bowels, by Purge. 2. *By Alteratives, and proper Alexipharenicks*, which may be contrary to the Diſtemper, or Humour excited by the Devil. And theſe *Alteratives* are again, either *inward* or *outward*, deſcribed by [a] *Codronchus*, [b] *Henrecus ab Heer*, &c. But none of theſe Natural Cures are to be relyed on as certain Cures, ſince the Devil cannot only introduce many things to the

[a] De morb. veniſ. lib. 4. Cap. 2.
[b] Obſ. med. rar's.

the Patients prejudice, which are unknown to the *Phyſitian*; but alſo croſs his deſigns, by rendring his Medicines ineffectual.

As *touching the Magical Cure*, performed by *Magicians*, *Conjurers*, *Witches*, by the mediation of certain *Words*, *Characters*, *Philters*, *Charms*, *Amulets*, and the like, is unlawful. For Cures thereby performed, if any be, are meerly by the power of the Devil, and not by any power or vertue in thoſe Fancies or Toys; as I have formerly [f] noted. However *Leo Suavius*, *Piſtorius*, and others, account it an Art to Cure in this manner, and that they are requiſite, ſo and lawful means, and ought to be uſed. Nay, [g] *Paracelſus*, [h] *Erodius*, [i] *Conſtantius*, allow ſo far of theſe Practiſes, that they call the Artiſts [k] *Gods Miniſters and Viccars*. *It matters not* (ſays *Paracelſus*) *whether it be GOD or the Devil, Angels, or unclean Spirits Cure us, ſo that we be eaſed.* But *Thomas Eraſtus* condemns him, and that juſtly, for his ignorance and impiety, and for affirming, *If the Patients have a ſtrong Imagination, they ſhall find the benefit, and the effect, whatever Divines ſay to the contrary.* But theſe kind of Cures, I ſay, are exploded by a good

[f] In my Book of Poyſons, Epiſt. to the Readers.

[g] Lib. 1. de occult. Phil.
[h] Lib. 3. Rerum Indic.
[i] Lib. 4.
[k] Magnus Miniſteret Vicarius Dei.

good men; nay, and by GOD himself. [l] *Evil is not to be done, that Good may come of it.* And that it is evil, will appear elsewhere. [m] *Delrio* [n] thinks *much better to die, then be so cured*; and so doth St. *Augustin*; The Devil is the most inveterate Enemy of Man-kind, and a murtherer from the beginning; wherefore, there is no good, or the cure of any Disease, to be hoped for from him. *Potius mortem homini Christiano obeundam, quam vitam Hominis Liaturis redimendam.*

[l] Rom. 8. 19.

[m] Deut. 18. 11.
[n] Diquis. mag. lib. 2. cap. 2. Sect. Quest. 1. Tome 3.

It is the duty therefore, of every good man and Christian, to have recourse in such Cases, chiefly to GOD, whose Judgements, although they are many times occult; yet, are at all times just. Let Repentance then, for the former sins, resolution of amendment, and prayer be thy Medicaments, so shalt thou never need to fear the Devil, nor all his imps and Devils-birds; provided, thou relyest wholly upon GOD.

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It is the duty therefore, of every good man and Chriſtian, to have recourſe in ſuch Caſes, chiefly to GOD, whoſe Judgements, although they are many times occult; yet, are at all times juſt. Let Repentance then, for the former ſins, reſolution of amendment, and Prayer be thy Medicaments, ſo ſhalt thou never need to fear the Devil, nor all his Imps and Devils-birds; provided, thou relyeſt wholly upon GOD.

[l] Rom. 8. 19.

[m] Deut. 18. 11.
[n] Diquiſ. mag. lib. 2. cap. 2. Sect. Queſt. 1. Tome 3.

SECT. I.

Wherein Air is Rectified.

AND thus I have given you in ſhort, the Indications and Method of Cure; to be as good as my word, I ſhall here add a cautionary word, how to prevent their generation in our bodies, as much as in us lies, that ſo thoſe direful Symptoms that follow on them, may never take hold in us. And ſince the *ſix non-naturals* are the main and moſt common Cauſes, I ſhall cloſe up this my Diſcourſe, with ſome ſhort Rules how to rectifie and mitigate their evil effects.

As it is eaſier to prevent a Diſeaſe, than to cure it; ſo it ought to be *a good Phyſitian's* ſtudy, as well to preſerve Health where it is, as to reſtore it, where it is loſt. Much more ſhould it be the care of the *Patient* to take this wholſome advice gratis; for he muſt needs know, it proceeds from a real deſire to do him good; ſince, if I ſought my own profit, I ſhould in this particular be ſilent, wherein I ſhew men how they may keep themſelves in Health, without any Phy-

ſick

ſick at all; (we ſeldom meeting with any that adviſe with us, how they may keep themſelves well; but how they may be cured when ſick) and that is, by *Temperance*, a Jewel of ineſtimable value, yet eaſily purchaſed; and cheaper than any one *Diſeaſe*; this being the Iſſue of Vice, Diſorder and Intemperance.

Now, that I may be the better underſtood, I ſhall in ſhort admoniſh you, that Health is nothing elſe, but a power of the due exerciſe of all the *natural*, *vital*, and *animal actions* of both *Body* and *Soul*, according to the courſe of Nature, conſiſting in a well tempered conſtitution of the Blood and Spirits, and of all the ſimilar parts, as alſo a proportionable frame and Symetry, of all the organical parts, whereby there follows a juſt number of every one, a due magnitude, an exact ſcituation, paſſage and conſervation, with their continuity and union. But if in any of theſe particulars, there be a defect, it is no longer Health.

The ſubject matter of our Healths (you have heard) are theſe *ſix non-natural things*, before ſpoken of; being eſſentially neceſſary to it's preſervation, if rightly uſed; and if abuſed, you ſee

how destructive: I shall therefore briefly run them over; and shew how we may rightly use them to our best advantage, and prolongation of our Lives, (and so conclude this Book) that is, extend them to their utmost possibility of subsisting in this finite world, with the least sickness and inconveniency as may be.

I am not of opinion, that Health is always preserved by Meats and Drinks of the same temperature of the body receiving it; though, for the most part it be. For we see *melancholy men* would soon be destroyed, should they eat such melancholy meats, as have an Analogie with their Constitutions, by increasing their evil habit of Body; and therefore such Meats and Drinks as rather qualifie, alter, and correct their cold and dry Constitutions, will be found much more convenient for such. And so, *Mutatis Mutandis*; the same may be said of the *Sanguine*, *Cholerick* and *Flegmatick*. And so we see *old people*, that are cold and dry, better agree with Wine that is hot and moist, than with other Liquors of their own temperature. Also, that *Cholerick people* are destroyed by Wine, Spice, and Hot Meats. i. e. that are Potentially

tentially ſo; and their Dyſcracy by contrary Aliments, amended and altred.

But as I have ſaid before, ſomewhat ought to be allowed *Cuſtome*, which is as a ſecond nature, gradually gaining upon us, by multiplyed actions and frequent exerciſe, and in time, arriving even to the power of Nature it ſelf. Wherefore, whatſoever a man is accuſtomed to, though in it's own nature bad; yet is it leſs hurtful to him, than it's contrary; working leſs reſiſtance, and conſequently, leſs diſturbance in our bodies, becauſe of it's agreement in equality, with what is before in the body. Wherefore, as this ought rather to teach us to enure our ſelves to what is laudable and good, than evil: ſince it is ſo powerful in it's ſelf, and ſo difficult to be altred. So on the other ſide, we are not ſuddenly to break off a Cuſtom, though pernitious, leſt we run into worſe Inconveniencies, then that would have afforded us; for nothing is more deſtructive to mens bodies, than ſudden alterations. It muſt be done therefore, κατ' ὀλίγον, *Gradatim*. Nay, even ſuch as have been long accuſtomed to *Wine*, or other thing worſe, *Tobacco*, &c. whereby they have perhaps, ſubverted their Healths and good

Temperatures; even in Feavers, or any other Distemper, their Custom ought to be indulged, since otherwise, Nature being prohibited her delight, will despond and yield so to the Disease, as may be her ruine. A *Physitian* therefore ought to be very cautious and prudent in this particular, and not presently to prohibit all, and injoin a strict observation of Medical Rules, as many too frequently & easily do, although there be no contrariety between the Disease and the Custom. And if a violent Distemper come upon any one, let him only prohibit the use of quantity of Natures Customes if evil, but continue the quality, or moderate use of them, and of Natures longings because of the Sympathy, similitude, and Analogie, they have with her self.

Having premised this, I shall begin. As I said, with the first *non-natural*, *Air*, which in our present business is to be considered, either, *as it is in it self*, or in *relation to the Body receiving it*. *As in it self*, a cleer, pure, serene Air is best, and mens Constitutions for the most part, follow the nature and temperature of the Air they live in, as you have been sufficiently shewed before. But if it be never so pure and clear from filthy mix-

ture

tures of fumes and vapours from Marshes, Lakes, Muddy, or ſtanding Pools, Jakes, Sinks, Common-ſhores, Slaughter-houſes, Carrion, &c. yet, *in relation to the Body receiving it*, it may be bad; and that is only to be accompted a good Air, which is proper and moſt convenient for the conſtitution and condition of him that is to receive it, and have power to alter, correct the bad humours, or expell, or mitigate the Diſtemper; as thin, ſpare, lean, or Conſumptive bodies require not a thin, but rather a thick, and more groſs Air: corpulent, groſs bodies, a more thin; dry bodies, a moiſt; moiſt, a dry. Wherefore men ought diligently to conſider their preſent condition and temperature, and chooſe their Air accordingly. As if weak, and recovered out of ſome ſickneſs, a dry Champain Air is convenient, or to follow the Plough. If they fear *worms*, by all means they are to avoid ſuch Air as doth any wiſe incline their humours to putrifaction; which in regard it doth ſo variouſly, if thou art not able to direct thy ſelf, it will be thy beſt way, to adviſe with ſome real *Phyſitian*, and not ignorant Intruders, ſince it is not to be determined

by every one: wherefore, I ſhall need to ſay no more, but adviſe ſuch as are in Health, not to be too curious in the choice of their Air, for by their frequent imaginating this and that Air is beſt for them, and ſlighting or fearing that they live in, they tempt and deject Nature, and oftentimes opinionate themſelves into ſome ugly Diſeaſe or other, they moſt feared; and we know that many live in perfect health, in very immund Air, unpleaſant and ſtinking, being accuſtomed thereunto. But if neceſſity compells a remove into another Air for Healths ſake, and the ſick man is by neceſſity compelled to ſtay, the Air ought to be corrected with good Fires, cool Herbs, Vineger, Roſes, Perfumes, &c. as the able Phyſitian will, according to the condition, beſt adviſe. Laſtly, there is nothing better than change of Air, not only in *worms*, or where the humours are inclined to putrifaction; but generally in moſt Diſeaſes; and to preſerve Health.

Sect. II

SECT. *II.*

Diet, Meat and Drink Rectified.

MEAT and Drink, have been before largely handled; I ſhall therefore in this place, conſider them only in relation to their rectification in *Subſtance* or *Quality*, *Quantity*, *Time* of taking them, *Order* and *Cuſtome*. As for the *Quality* or *Subſtance* of Meat, it muſt be the care of all prudent men, to avoid all ſuch Food or Drink, as breed either a groſs, or viſcid, ſlimy, or flegmatick Juice, Crudities that bind up the body, or cauſe obſtructions, yield a corrupt matter, or accidentally corrupt our humours, or may be themſelves eaſily converted into putrifaction, are hard of digeſtion, or hinder concoction, or being received into the ſtomach, corrupts what it meets with there, &c. If they will live free from theſe *vermin*, and if they know not how to direct themſelves, let them take the Direction of the Learned; ſtill remembring it be eaſie of digeſtion and ſimple, whereby Nature will be the better able to digeſt it, and being a Remedy againſt Intemperance, nothing

nothing better to avoid Crudities; alſo Sauces that provoke appetite, and cauſe exceſs of eating, are to be avoided. Yet reſpect in all this ought to be had to the Conſtitution of the perſon, and his Cuſtomes.

As for the *Quantity*, to preſcribe an exact Rule in this particular, for all Ages, Sexes and Conſtitutions, when we ſee by experience, that one and the ſame man, cannot live in health with the ſame food that ſufficeth for quantity at another time; that what will ſuffice in Summer, is too little in Winter; that what will ſatiate one, and leſs then that, will ſurfeit another, ſhould he eat as much, and *è contra*, &c. is not only an idle conceit, and a nicity, but a madneſs: Since there is ſuch variety in mens bodies, Strengths, Conſtitutions, Diſpoſitions, and manner of Living.

How to know the exact meaſure of meat every man is to eat.

The Quantity of Food then, ought to be proportioned by no other Rule, but the Quality and Condition of the Stomach; and that meaſure is exactly proportioned, we may conclude which the ſtomach hath ſo much power over, as perfectly to concoct & digeſt in the midſt of

of any Imployment, either of body or mind; and then the body will be thereby, more lightſome and refreſhed. But if by eating we find our Wits hebitated, our Fancies and Reaſons obſcured, our Appetites ſatiated, our Bodies laſſated and ingraſſated, our Senſes nautiated, our Stomachs replete with acid & flatulent eructations, and our Heads with Catarrhs, &c. we may conclude we have exceeded in Quantity. Wherefore, in all our Banquetings and Feaſtings, let us remember that good Rule, *To riſe with an Appetite*; conſidering, *we have two Gueſts to entertain, the Body and the Soul, and that therefore we have a care, that we deſtroy not the powers of the one, nor the faculties of the other.* For though the Belly have no Ears, yet it hath Intelligence to beg its due, and wiſdom to diſcern when it hath enough.

To point out a *time* alſo, for all Ages, Conſtitutions and Conditions of men, and limit them therewith, were more then a madneſs: Since Cuſtome alters much, and labouring men we know, can, and do eat often and heartily; Children alſo, being growing, are frequent eaters, and ſo require a conſtant ſupply of Aliment; when ſuch as are at maturity,

rity; that lead a ſolitary or ſedentary life, are weak and infirm, can eat but at their accuſtomary times, and that but once or twice in four and twenty hours. The beſt Guide in this particular, is *Hunger, eat not therefore, till ye have an appetite,* and then not till ye have none: For when appetite excites not, it moſt part argues, nature hath not fully digeſted the former meat, or overcome the former diſorder; therefore at ſuch times, if we eat at all, it ought to be very ſparingly. This Rule accurately obſerved, would not only conduce to the avoiding of *worms*, but of indeed moſt, if not all Diſeaſes; keep the Bowels clean, and preſerve Health better by far, than Phyſick. We muſt herein alſo, obſerve our Cuſtomes; for faſting too long on the other ſide, is extreamly pernitious, as was ſhewed before. So that eating of Break-faſts, and Dinners preſently after, muſt needs be as bad; ſince the former cannot be digeſted, before the later be mixed with it.

† Yet note that Claret, of all other Wine, moſt reſiſts theſe *vermin*; beſides I may, without offence, pronounce it the harmleſſeſt French wine that is.

The ſame may be ſaid of † *Drink*, which ought not to be medled with, if *Thirſt* compell not, in too large a quantity, at unſeaſonable times, as *in a morning*,

ing, more then a Draught, (to keep the body ſoluble) *between Meals*; cold Drinks, i. e. potentially ſo, when the Pores are open, and after any violent exerciſe.

There ought alſo, to be a *Right Order* obſerved in eating and drinking, if we will avoid theſe *vermin*, and many other Diſeaſes; to feed on a ſimple Diet (as was ſaid) is beſt, but if that cannot be obſerved, let what is lighteſt of digeſtion, or empeptick be firſt eaten, that they may ſerve to open the bowels, and not laſt, to corrupt all the Aliment, as we fooliſhly uſe to eat in Summer time, Cherries, Plumbs, and other moiſt fruits after Dinner. And let ſuch as are more Stegnotick, Deſiccative, ſuch as Quince, Angelica, Orange Rinds and Lemons Condite, and the like, be eaten laſt, if at all, but better let them alone, then mingle them with meat. Away alſo with long and tedious Meals. &c. The Reaſons of all this I have ſhewed before, when I ſpake of Cauſes. But however, in all, ſomewhat muſt be allowed to Cuſtome; the ſame may be ſaid of Drink.

Sect. *III.*

SECT. III.

Sleeping and Waking, Rectified.

ELſewhere in Cauſes, you have heard the horrid evils, enſuing on *ſleeping* and *waking*; therefore the exceſs of both are to be avoided. *In over-watchings*, ſleep is to be procured, by either Nature, or Art; inward or outward Hypnotick Medicines; for ſome think *ſleep* the chiefeſt thing in Phyſick. *The fitteſt time* is when the Aliment is ſomewhat digeſted, and ſetled at the bottome of the ſtomach. *The beſt poſture* is to lie on the right ſide, for ſo the Liver reſts under the Stomach, whereby it is warmed, and ſerves inſtead of fire to a pot, to help digeſtion. After the firſt ſleep, it is moſt convenient to turn on the left, that the Aliment may the better deſcend, and to prevent Crudities, the mother of *worms*, and many other Diſeaſes. At the firſt Decumbiture, it is requiſite alſo, the body be laid a little incurvating with the legs, and not ſtretch'd at length; with the Arms acroſs, the right hand upon the left ſhoulder, and the left upon the right

right. *To procure ſleep*, it's beſt to remove what hinders (if poſſible) and then to uſe ſuch convenient Medicines, † as may occaſion Reſt. However, remember it is unſeaſonable and nought, *on a full ſtomach in the day-time*, when *Fears*, *Cares* are in their Heads, it is uſually diſturbed in the *open Air*, and in the *Moon-light*; alſo on an *empty ſtomach*; immediately after *Purges*, *Vomits*, or *Bleeding*. *If ſleep be in exceſs*, the cauſe muſt be removed alſo, as ſoon as may be, by proper means; which muſt be applyed according to the preſent condition of the party.

† But beware of Narcoticks and Opiates.

SECT. IV.

Retention and Evacuation, Rectified.

SEveral Excrements from ſeveral Digeſtions, you have heard (where we ſpake of Cauſes) there are in the Body, which ought duly to be evacuated, to prevent thoſe many evils they introduce; eſpecially if there be any *wormatick matter*, it ought to be by art, duly evacuated. It were good alſo, by way of prevention, to keep the body ſoluble,

† soluble, to have the benefit of Nature, once a day at least; and therefore we ought never to check Natures Dictates, for modesty, or any other business whatsoever; for as much as Health is to be preserved before all. The best proportion of the Excrements to the Aliment, is about the third part, including also, Urin and Sweat. *Evacuations*, unless they exceed, are to be indulged, in regard Nature often times thereby, frees it self of the morbifick matter, and the very *worms* themselves. But if it be in excess, and violent, and the stomach thereby taken away, it ought to be carefully and speedily remedied, as the rational Physitian will direct as he sees the case requires. And therefore it is requisite in such cases to advise with such: And so for all the other Evacuations and Retentions before mentioned; the Remedies of which, would make a Book alone, bigger then all this Tract. But if they were to be delivered, in a word, it is against my Conscience, to encourage Empericks, and bold Intruders, to ruine mens lives, there being too many of them already.

† With stu'd Prunes, roasted Apples, a little before Dinner, a draught of small Beer in a morning, with a Toast and Sugar, a little Cassia, Manna, Tamarinds, Syrup of Damask Roses, Pilul. Ruffi, Aloes, Rosata, Pil. Ante Cibum, clarified Whay, with Epithimum, Senna, and other convenient Ingredients. In the Summer-time, with a draught of Milk with Sugar in a morning fasting.

Sect. V.

SECT. V.

Rest and Exercise, Rectified.

EVery Disease almost, as well as this, proceeds from Idleness, Sloth, and too much Rest; as hath been shewed. Therefore great care ought to be had, we use moderate exercise, *ad Ruborem* at least, and that daily; though not *ad Sudorem*, unless necessity compells and requires, which ought to be daily, as the Causes daily inviron us. Nothing better then walking, to help Digestion; and such moderate exercise, to stir up natural heat, fortifie the stomach, correct and resist Crudities. *But whatever the Exercise be*, care must be had it be *seasonable; not before an evacuation* by stool, *not immediately on a full stomach*; but rather when digestion is almost perfected: Yet as to every individual person, it is requisite he take such advice, as may direct him to what is most suitable to his condition. However, in general, it is best before Meals, for it clears the stomach, and excites appetites; but then a little time must be allowed to settle the humours in the body, before

you eat, lest your appetite be lost. Let all violent exercises be alwayes avoided, especially by such as are not constantly used to them.

SECT. *VI.*

Passions and Perturbations, Rectified.

YOU must know, although the Passions are most violent Perturbers, Irritaters, and Corrupters of our Humours, and consequently (as was shewn) powerful and eminent causes of, not only *worms*, but also of most, if not all other Diseases; yet are not Diseases of the Body, but of the Mind and Soul rather. So that here may seem requisite the directions of the Learnedst Divines. But notwithstanding the unncharitable Censurers of the Pharisees of our times, who condemn all as out of the Faith, that agree not point-voire in every punctilio with them, or but contradict their Fansies. I say, notwithstanding their uncharitable Censures, and Condemnation of all Physitians, as Atheists; as if Atheism were an inseparable Companion of the Profession. I shall indeavour the Cure of these unruly Passions, by

by giving ſome moral and Divine Antidotes.

And firſt, as my former method was, 5.
of *Anger*, it is an excellent thing (to oppoſe this mad Paſſion) to get *Meekneſs*, *Patience* and *Humility*; for you ſhall ſeldome ſee Anger in any but proud people, it being indeed, the effect of Pride. Let's alſo examin our ſelves, why we are ſo, on what ground, what is the cauſe, or what occaſion, and then, whether it be juſt or no. *Meekneſs* is a calmneſs and quietneſs of Spirit, in direct oppoſition to *Anger*; and may be exerciſed towards GOD, or towards our *Neighbour*. As for that towards GOD, I ſhall ſay nothing, ſince I think the vileſt of men dare not be angry with him. *That towards our Neighbour*, is chiefly to be ſpoken of; therefore, let us labour by all means, to get meekneſs, which is the ſobriety of the mind, and that which makes us both bleſſed here, and hereafter; for indeed, Matth. 5. 5.
none but the meek injoy this world, in regard ſuch as are prone to Anger, are like crazed and ſick people, who cannot enjoy the greateſt proſperities; for let all go never ſo well without, they ſpoil all by creating ſtorms and tempeſts

within themſelves. Whereas by meekneſs, we conquer our ſelves, like this unruly Son of *Zervias*, behave our ſelves like men, and gain the love of all we converſe with; nay, it is that which
[*] Mat. 11. 29. makes us *like Chriſt himſelf. Moreover, as *Anger* unmans a man; ſo *Meekneſs* advances a mans honour.

This virtue, I ſay, we owe to our Neighbours, and all we converſe with, *viz.* ſuch as may bridle that mad *Anger*, being both miſchievous to them and our
[†] 1 Theſ. 5. 14, 15. 2 Tim. 2. 25. ſelves, being eſpecially thereunto † injoined, whatever provocations we meet with; eſpecially being that, which *Chriſt* himſelf (who came to plant peace in the world among men) injoins us. It's oppoſite, *Anger*, making a man unfit to be either a Friend, or Companion,
[b] Prov. 21. 19. rendring him intolerable to all he [b] converſes with; wherefore, we ought not, if we be wiſe, to have any thing to do
[c] Prov. 22. 24. with [c] ſuch. For their Anger doth not end uſually in reproaches and opprobrious words, but breaks for the moſt part into Curſes alſo; and ſometimes, without any cauſe at all; contrary to the Rule
[d] Mat. 5. 44. Rom. 12. 14. given us. [d] This is a kind of Witchcraft, and many times, brings us into the ſnare of the Devil, who purpoſely

move

moves and excites our passions to destroy us. Therefore, *let all* [c] *bitterness, and anger, and wrath, and clamour, and evil speaking, be put away from us, with all malice.*

[c] Ephes. 4, 31.

Patience and *Humility* will work much the same on us, if we rightly consider them in opposition to *Anger*, it being an effect of Pride.

And truly, if we may speak according to Reason, and morally, our affections are indeed ἄλογα, unreasonable; but yet they are also ἀνθρωπικὰ, subject to our own command. And therefore, one chief work of a man, that is really so, ought to be, to subdue them. And although, through Custome, this with other vices, may be habitual to us, and usurp over Reason, over-ruling it, &c. yet is it not to be ascribed to its nature, or theirs; but to our own neglect and indulgence to it or them, by GOD'S just Judgement, for our giving way to them.

Therefore, in a moral and prudent way, let us resist the first assaults, or occasions of Anger; if an Ass kick me, let me not be such a fool, as to kick him again; for Reason hath no place, if Passion be once kindled, and then Rage will

be too ſtrong to be curb'd. 2. Conſider Anger in it ſelf, what a madneſs it is, how it deveſts a man of Reaſon; I, and Detunakes him too, and leaves him naked, for every Coxcomb to laugh at, rendring him rather the Son of *Cerberus*, then *Moſes*. 3. Let us leave it with the greateſt Celerity that may be, leſt the cuſtome of this Devil-like-ſin, take away the ſenſe of it. 4. Let us never ſhew our Teeth when we cannot bite, and never to be angry, therefore with ſuch as we cannot overſway and win by it; for to begin ſtrife, is more eaſie, then to oppoſe it; never let us therefore contend, either with equals or ſtrangers; nor with friends neither, but in a friendly way, leſt we make them our enemies. 5. In all our Converſes, it were well alſo, if we conſidered, and duly weighed the diſpoſition of the party, and his intention and will who we ſuſpect to give the offence, or occaſion of Anger, for if a Child, it is beneath our notice; or from an ignorant perſon, whether man or woman, of any age or quality; for ſo, if we be angry, they have more cauſe to be angry with us for miſtaking of them: Perhaps he is a Droll, let him alone in his conceited folly, and Droll on; it may be

his

his words come not from him with any intention of reflection, reflect them not on thy self, and make not such a fool of thy self, as to make him wise by thy application; when it may be, he spake simply, if not, look upon him as a simpleton. If it be a Father, a Friend, or above us in quality, let us pass it by for his former good works, or what we may expect from him; or let's do it on the account of Civility to oblige him. If a wise man, rather distrust thy own Judgement. If he be a good man, do not believe thou art at all injured. If a King, if thou art guilty, confess his Justice; if innocent, submit to thy fates. If a Servant, never be angry, but perswade or command him. If a Wife, convince her with mildness, or bear with her. If a scurrilous and wicked man, wonder not, much less be angry; for one or other will repay him in his own Coyn again; besides, in so doing, he will bring mischief on his own pate. If it be from GOD, we lose as much time in being angry, as in praying against our enemies. 6. Upon all occasions of Injury, seemingly offered, it were very well, if we would observe *Octavian's* Lesson, to repeat the Letters of the Al-

phabet, for diverſion; or rather the Lords Prayer, that ſo Anger being ſmothered for the preſent, Reaſon may have the more ſpace to operate and ſuppreſs it wholly. Or 7. It were to be wiſhed we could ſay, as [f] one ſaid to his Bayliff, *If I were not angry, I would beat thee.* 8. That we would wean our ſelves from that arrogancy and ſelf-love that is in us, and eſteem leſs of our ſelves then we do; ſo ſhall we never find an injury to faſten on us, either ſuddenly or wrongfully. For it is only the too great conceit we have of our ſelves, that makes us think none ſhould touch us; and upon the apprehenſion thereof, it being ſudden, we are preſently moved, for every man naturally, hath an aſpiring mind, and is an opiniator, aiming at Authority and Rule over all. 9. Curioſity muſt be avoided; for he that will have every thing neat, and to a punctilio, ſhall never have quietneſs, but be in continual wrath: Expect therefore, from the beſt carriages of Friends, Servants, Children, as well as Enemies, miſcarriages, and let them paſs, *humanum eſt errare*; for to commit ſuch a fault as Anger, upon a fault; and it may be, a trivial one, is as great a fault as can be

[f] *Architus Tarentinus.*

be committed, ſo that it is ſo far from amending the firſt fault, that thou giveſt him occaſion to chide thee. 10. Remember it is beneath thee, and baſeneſs to be angry with thy inferiour, or take exceptions at his words or actions, with thy Superiours, arrogancy, madneſs and folly; with other Equals, hazardus: we ſhould avoid diſpleaſure of all, could we but think ſeriouſly how advantagious ſuch an one, with whom we are angry, may be unto us hereafter; offences are better redeemed by merit, then requited with wrath; a ſoft anſwer turns away wrath, and clemency and pardon, many times, ſo wins upon an Enemy, as he becomes a perfect good Friend ever after. 11. Let us requite good for evil, for ſo the quarrel ceaſeth, when Anger is but on one ſide, and he that is patient, ſhall be ſure to overcome. 12. Conſider, Anger is the worſt of vices, ſubjecting all other affections, nay, the ferventeſt love; for it hath been known, they have murthered thoſe, they have had moſt love for. Nay, what evil is it, that it will not plunge us in? And truly, if we conſider its inconveniencies and ruinous nature, nothing will make us, or help us more

to avoid it. 13. Let such as will shew themselves truly magnanimous, resolve that nothing shall move them, whatever befalls them; for if a wise man should take notice of all the mad and foolish actions of most men, he should never be quiet, and so it would render a man most unfortunate and miserable that is wise, and fools would be more happy. He that is indeed wise, therefore hath nothing befalls him, but what he expected. Lastly, if thou canst not chuse, but be moved; let it not break forth, but stifle the fire in
2. thy bosome.

As touching *Fear* (for I have, I fear, been too long upon *Anger*) of Calamities, Mischances, and other accidental inconveniencies; to doubt nothing is best, to prepare our selves for them, and resist them. *Stultum est timere quod vitari non potest*, 'Tis a folly to fear that which cannot be avoided, as Death. Nay, a man thereby unmans himself, by yielding to his Passion, throws away his own Arms, and pulls many times, the evil upon him he most feared, representing that oftner in his Imagination, then the contrary. Let us rely therefore upon GOD, and on him only, let us put our trust; and so we shall not need to fear any thing. As

As for *Sorrow*, there's no Condition free; from him that ſitteth on the Throne, to him that grindeth at the Mill; even in the midſt of our higheſt Jollity, there is ſome Diſcontent; our whole life is a *Glucupricon*, a Dulcomare Paſſion. We are all miſerable and diſcontent; who denys it? Then I may well ſay, what art thou, that hopeſt to go free? And why ſhould we then be diſquieted; therefore comfort thy ſelf, ſince the Calamity is univerſal to all men; ſo that nill we, or will we, it muſt be indured: Therefore, let's make a virtue of neceſſity, and reſolve to undergo whatever happens, eſpecially ſince we are taught, All things ſhall work together for our good, if we love GOD. *g* Nay to the very Elect it is not only given to believe, but alſo to ſuffer; *h* and the Lord chaſteneth whom he loveth, and ſcourgeth every Son whom he receiveth. *i* Nay, he that is not thus dealt with, may ſuſpect he is rather a Baſtard, then a Son. Let us reſolve then, *Nihil eſt ab omni parte beatum.* Whatever is under the Moon, is as changeable as her ſelf, that never ſtands at a ſtay; increaſing or decreaſing in Health, Strength, Wealth, and ſubject to many caſualties or misfortunes,

3.

g Rom. 8. 28

h, Phil. 1. 29.

i Heb. 12. 6.

fortunes, as well from our ſelves as others.

But thou wit ſay, *None ſo unfortunate as thy ſelf.* This is but thy miſtake, and over-weinedneſs to thy ſelf; every man knows his own, but not anothers miſeries. Conſider how many thouſands want what thou haſt; look rather to ſuch as are beneath thee, then thoſe that are above thee, and compare conditions. As it is feigned of the Hares, being ſenſible of their miſery, reſolved all to drown themſelves; but meeting with a company of ſilly Frogs, that were more fearful then they; they began to take courage again, and comfort themſelves: Be therefore thankful for what thou haſt, when thou deſerveſt nothing at all at GOD'S hand, ſhall a living man complain? *k* It may be, it would be worſe with us, if we were in another condition: The wiſe Diſpoſer of all things knows what is beſt for us, let's therefore be content. *l* GOD hath but one Son without ſin, but none without affliction. Nothing better then a contented mind, let us then with an holy ſubmiſſion, caſt all our Care on GOD, and truſt him. *m* Remembring, that worldly Sorrow cauſeth Death; *n* but God

k Lam. 3. 29.

l S. Auguſtin.

m 1 Pet. 5. 7.

n 2 Cor. 7. 10.

God is our hope and ſtrength in time of trouble. [o]

[o] Pſal. 46. 1.

What canſt thou complain then of? *Art thou ſickly?* Remember the Fleſh rebells againſt the Spirit, and that which hurts the one, muſt needs help the other, and it is for the good of the Soul. It puts us in mind of Death and Judgement, and brings us out of our ſelves, weans us from the world, and brings us nearer to GOD. And truly ſo it would indeed, could we, when well, perform what we promiſed, when ſick.

Art thou poor? Which is the greateſt miſery that can befall a man, either in his own, or others eſteem: Yet if we rightly conſider it, Poverty is one of the greateſt bleſſings that is; we are not then to think it as a Curſe of GOD, as many, idly did. For † GOD gives Riches to wicked men, and denys them many times, to good, to ſhew that in themſelves, they are neither good nor evil. We ſee CHRIST himſelf was poor, born in a ſtable, and laid in a manger, and had not an houſe (all his life) wherein to put his head. [p] That *Proph ts* alſo were all poor, and ſo were the *Apoſtles*; *As ſorrowing, yet always rejoycing, as having nothing, yet poſſeſſing all things.*

† *Auguſtin.* Dantur quidem bonis, ne quis mala eſtimet; malis autem, ne quis nimis bona.

[p] Mat. 8. 20.

q 1 Cor. 6.10. r Acts 3. 6.

things. q *Silver and Gold have I none,* ſaith *Peter.* r Why ſhould any man ſo covet Wealth and Honour, which rightly conſidered, puff men up with Pride, Inſolency, Luſt, Ambition, Cares, Fears, Suſpition, Trouble, Anger, Emulation, Envy, all Diſeaſes, both of Mind and Body; damning indeed more Souls, then *ſ* all the Devils in Hell, being the inlet of all manner of ſin and vice. Whereas thoſe that are poor, live more innocent, and free from all theſe evils & maladies; it may be he hath better * meat, but what's he the near, when he cannot eat for the Gout, Pox, Feaver, or the like; and thou canſt feed heartily on thy homely Fare, look freſh, and be ſtrong upon't. His Sauces are many and delicate; but thy ſtomach is better, and that's the beſt of Sauſes. Thou liveſt ſecurely, without Envy, he is not only macerated therewith, but Perils, fears of Death, Degradations, Treaſons, &c. invirons him. 'Tis *Lubrica ſtatio & proxima præcipitio*; and Shrubs are more ſecure from Storms, then large lofty Oaks, or Elms. There is much more happineſs, in a meaner ſtate; for Riches are the Devils hooks, by which he catches men; and as the Moon

ſ Eccleſ. 4.12. 1 Tim. 6. 9. Eccleſ. 8. 2. James 5.12. 3.

* Qui Chriſtum curat, non multum curat quam de preciosis cibis ſtercus conficiat. *Hieronym.*

Moon is fullest of light, when farthest from the Sun that gives her that light; so that the more wealth a man has, the farther commonly, he is from God. Whereas on the other side, Poverty is the way to Heaven. [t] The Mistress of Philosophers, the Muses, and Mother of Ingenuity, Religion, Virtue, Sobriety, &c. and Sister to Honesty and Innocency; nay, a wise poor Man is better then a foolish King. [u] *Fortunatos nimium bona si sua novint.* They are in a haypy condition, if they did but know it that are poor, and make a good use of it. He that despises a man for his poverty, is irrational; 'tis Fortune's fault, not his; and if he could be but content, he were happier than the Richest; for Riches consists not in the the multitude of God and Silver, but in the use of it, and a contented mind, and a man cannot be said to have more then he makes use of, though he have never so much by him. But here's the misery, he will not take notice of his happiness, but will be ever repining at rich mens wealth and pomp. Be not angry for what thou hast not, but give GOD thanks for what thou hast received. [x] *For he is rich that hath bread to eat,*

[t] *Austin in Psal.*

[u] Eccles. 2. 13.

[x] *Chrysost.*

eat, and a potent man, that is not compelled to be a Slave; Hunger is not ambitious, so that it have to eat, and Thirst doth not prefer a Cup of Gold. y And he that is not satisfied with a little, will never have enough.

y Hierom.

Fret not thy self then, because thou art poor, contemned, or not so well for the present, as thou wouldest be; not respected as thou oughtest to be by thy Birth, Place, Quality, Worth. If thy Money be gone, thou art so much the lighter, Gold and Silver are too heavy for such to carry, as are seekers of Heaven; *If they had not been lost by thee, thou would'st have been lost by them.* Fortune can take away our means, but not our minds; let us defie her therefore, and come what will come, *Bona meus nullum tristioris fortunæ recipit incursum.* Submit to God's will in all things. If it can be amended, do; if it cannot, make the best of a bad market; but either way, let it not trouble thee.

Art thou *Imprisoned?* be not troubled, we are all prisoners in this Island; nay, the whole world is a prison; thy Soul is imprisoned in the Body. How many take delight to Navigate, and yet is a Ship any thing but a Prison? How many

many confine themſelves to their Muſes, years together, and never go out; and how many are conſtrained by ſickneſs, weakneſſes, &c. Which is the beſt? Nay, a Priſon may be in ſome Caſes, preferred; for many worthy men have been impriſoned all their Lives, to their great Honour, and the publick good. *Paul* writ moſt of his Epiſtles in Priſon, and *John* the *Revelation*. Art thou baniſhed? a great piece of buſineſs! *Patria eſt ubicunq; bene eſt.* That's a man's Countrey, where he can live at eaſe. 'Tis a childiſh humour, to long after thine own Chimney Corner; many would think it a baniſhment to be ſent to their home. And how many travel for Pleaſure, and it may be, to that very place, whether thou art baniſhed? Friends are every where to him that behaves himſelf well, all places are alike diſtant from Heaven; and GOD is as well in one place, as another: So that to a wiſe man, there is no difference of places. *Seneca.*

Haſt thou a Friend dead, or Relation? What is in this world, that we ſhould ſo much bewaile their being taken away from it? Who is more free from Pains, Cares, Fears then he that ſleeps,

Death is a perpetual Sleep, why then ſhould it ſo much affright us? The lives of the beſt men, are ſtuft with vexation, miſchief, and Trouble. *It is a miſery to be born, a pain to live, and a trouble to die*; Death frees us of all, and yet we abhor it, and will not conſider our folly. Is He, or She gone, then, *grieve not, as without hope*; we ſhall go to them, they ſhall not return again to us. We have more reaſon to rejoyce then mourn; being taken from this miſerable world. But thou wilt ſay, *I have loſt a good Wife, a young Wife, never man had a better*; but if ſhe were as thou ſayſt, *Did'ſt thou find her ſo, or make her ſo*; If the former, thou mayeſt as luckily find another; if thou mad'ſt her ſo, thou mayeſt as cheap, inform and tutor another. Therefore, never deſpair: Now thou art at liberty, keep thy ſelf ſo, never be in love with thy Fetters, though of Gold; many a man would have been rid of his willingly, before thou waſt bound. If thou *covet thy Wife, Friends, Children ſhould live always, thou art a fool.* It was a pretty Child indeed, but who knows whether he would a-prov'd an honeſt

1 Theſ. 4. 13. 2 Sam. 22.

Senec.

Epictet.

honeſt man, or a Knave, taken good or evil Courſes? The *Thracians* therefore, wept when a Child was born, and feaſted when any was buried. And ſo ſhould we, rather be glad for ſuch as die well. Every man and woman muſt have an end in this Life; Houſes, Caſtles, Citys, Familys, Provinces, Kingdoms, have but their times of living, only longer than we; their time of flouriſhing, their decayings, and periods. How many famous Cities that we read of, in former times, that are now ſcarce Villages. *Niniveh*, that great City is deſtroyed, and ſo is *Jeruſalem*; that glorious *Temple*, what became of it? *Mycenæ* was the faireſt City in *Greece*. *Jam ſeges eſt ubi* Troja *fuit*; and *Babilon* hath nothing of it remaining, but Rubbiſh, and pieces of Walls; and yet was once the greateſt City in the world. Nay, we have lived to ſee the death of our own Antient and Chief City of *LONDON*, and it's Interment in Aſhes. *Greece* of old was the Nurſer of Sciences, and the Seat of Civility and Humanity, now a Den of Thieves, and over-run with Barbariſm. *Italy* in the time of the *Seneca.*

was Lady of the World; *Rome*, the Queen of Cities; now divided by many petty Princes, and the Empire translated to *Germany*, of old time uncultivated and rude: Nay, the World it self must have an end. How is it, that we are so troubled then, at the death of one or other, when we are less durable? This is also our folly!

Art thou *slighted, contemned, dispraised, undervalued?* I confess these would a little move a man, and some humours; but to a staid wise man, these are nothing: For he will counterpoise them with their contraries, or make them familiar to him, that they may be the less grievous; or on mature deliberation, avoid or remove the Cause; an old Souldier in the world, methinks, should not be troubled, come what will come, but ready to receive and stand the brunt of all encounters. Especially, since *Faber quisque est, fortunæ suæ: & nemo læditur, nisi à seipso.* In some kind, Prosperity and Adversity are *Sence.* in our own hands, and *every man's Mind is stronger then Fortune*, as that wise man saith, *And leads him to what side he will.* Our *Fortunes, Friends, Injoyments,*

ments, Wife Children, Parents, &c. ebb and flow with our Conceits of them: pleaſe, or diſpleaſe, as we conſtrue, apprehend, and apply them to our ſelves. If we could be but content, our preſent ſtate is good, and in ſome mens opinion, to be preferred. *Paul* therefore was happy, who had learn'd *in what ſtate ſoever he was, therewith to be content.* * Let them *rail* on, *ſcoff* on, *ſlander and lie* on, *Sapiens, contumelia non afficitur, Quia contra Sycophantæ morſum, non eſt remedium.* It is to no purpoſe to be troubled, † wicked people will uſe their tongues to detract from, and aſperſe their Neighbours. Who is free from ſuch Diſgraces, Slights and Calumnies? Not the King himſelf, nor the beſt and piouſeſt men, though never ſo circumſpect, CHRIST himſelf was a wine-bibber with them, a company keeper of publicans and ſinners; a Devil, and what he did, was by the help of *Belzebub:* Nay, GOD himſelf is blaſphemed by them. *Bene facere, & male audire Regium eſt*; let them *ſcoff, defame, undervalue, ſlander, abuſe*, and take their courſe, it is an ordinary thing: Keep Faith and a good Conſcience within,

* Phil. 1. 11.

† For the tongue is ſet on fire of Hell. *James* 3. 6. And admit they ſhould applaud a man, what doth it ſignifie? It brings no real advantage to him, making a man never the wiſer, or learneder, or honeſter, or better for being termed ſo.

commit thy Caſe to GOD, repay not evil for evill, but overcome it with good, and thou ſhalt ſee, what will be the end of ſuch wicked men; for GOD, who muſt be thy Judge and theirs too, knows the truth.

Beſides, it will be ſome comfort to conſider, that Honour, Reſpect, Eſteem, Imployment in this world, are not alwayes attained by Deſert, or Worth, † but are commonly bought and ſold, or attained by ſome great mens Letters, Favour, Friendſhip, Affection, &c. *For it is Opinion and Intereſt only, that carries things in the world.* Whence we ſo often find Fools preferred, and wiſe men neglected, little regarded or eſteemed. 'Tis as ordinary a thing as can be, to ſee an impertinent, illiterate Aſs, preferred before his betters, becauſe he can put himſelf forward, prate, and temporize with every one, and hath the countenance of Friends. It was alwayes ſo, and ever will be. *Qui Neſcit Diſſimulare, neſcit vivere. Cardan., Lipſius, Melanction, Budæus, Eraſmus*, men of great Learning, Parts, and to whom the whole world is ſo much beholding, died all poor, as they lived,

† Neither do they make a man really worthy.

lived, becauſe they could neither flatter nor diſſemble. [b] *The Race is not to the Swift, nor the Battel to the Strong*; but as the wiſeſt man ſaith, *Time and* † *Chance* (and ſometimes, an untimely Chance, or a Miſchance) *happeneth unto us. Sic Superis viſum*; GOD ſees it is good for us to be thus humbled, and therefore perhaps, he hath bid *Shimei* Curſe. *Good men do not alwayes find grace and favour, leſt they ſhould be* * *puffed up, grow inſolent and proud.* Let us therefore, indure it with patience whatever happens, and through good or bad Report, enter into Immortality. But I fear, I have been too tedious on this point of *Sorrow*; yet they being ſo many and divers, I hope I am pardonable, ſince it was requiſite to ſay ſomewhat to the materialleſt of them; If what hath been ſaid may not be ſufficient, for the reſt, you may take theſe few Sayings of wiſe men: And ſo I ſhall haſten to conclude.

[b] Eccleſ. 9. 11.

† Yet ſome brain-ſick people, that are more nice, then wiſe, won't admit of this expreſſion of the wiſe man.

* As S. *Paul* Apologizes for himſelf; *Leſt I be exalted above meaſure.* 2 Cor. 12. 7. 10.

Love GOD above all, and thy Neighbour as thy ſelf; do as you would be done by, know thy ſelf; be contented with thy Lot; truſt not Beauty, Wealth, nor Paraſites, have peace

with all men, war with Vice, be not Idle, consider the event of things, be temperate in these four things, *Lingua, Loculis, Oculis, and Poculis*; watch thine Eye, moderate thy Tongue and thy Expenses, hear much, but speak little, mend in thy self, what thou seest amiss in others; keep thine own Counsel as to thy Secrets and Intentions; give not ear to Tale-bearers; give no man cause of offence; beware of Suretyship, *Fide, & Diffide*: Be not a slave to thy Money, yet live not beyond thy Means: Take Time by the fore-lock; be humble to thy superiours, respective to thine equals, affable to all, but not familiar: Lay no Wagers, make no Comparisons, find no Faults, meddle not with other mens matters, admire not thy self, insult not, be not proud nor popular; neither flatter, lie, nor dissemble; keep thy word and promise, be constant, be not opinionative; fear not that which cannot be avoided, grieve not for that which cannot be recalled; neither arrogate, nor derogate; accuse no man, praise none rashly, go not to Law, save on great Cause; strive not with thy Superiour, cast not

off

off an old Friend; take heed of a reconciled enemy, be patient, meek, merciful and grateful; keep friendſhip with thy friends, win upon thy enemies; withdraw thy foot ſometimes from thy Neighbour's houſe, leſt he be weary of thee; moderate thy paſſions, think no place without a witneſs, do good to all, be not fond of fair words, keep good company, admoniſh thy friend in ſecret, commend him publickly, provide for a ſtorm, make not a fool of thy ſelf to make others merry; marry not only for wealth, be not too curious, ſeem no geater then thou art, live as merrily as thou can'ſt, take thy pleaſures ſoberly, take heed by other mens examples, walk as thou wouldeſt be met, ſit as thou wouldeſt be found, yield to the time, follow the ſtream; live innocently; whilſt thou liveſt here on Earth, let thy converſation be in Heaven, &c. whereby, neither Fears, Cares, or Sorrows ſhall annoy thee.

4.

I ſhould now in the laſt place, ſpeak a word, as to the Rectifying of *Joy*. But becauſe I have all along, as the Subject would give leave, ſtudied brevity. * I ſhall here conclude, ſince the

* And eſpecially, ſince the preſent affairs of the world, affords not much Joy to any, rightly conſidered.

the nature of this passion of *Joy* being considered, there hath been sufficient said to bridle and mitigate it's inordinance, sprinkled here and there, among the good Sayings and Counsels, for the Rectification of *Anger* and *Sorrow*.

An Appendix.

Touching ſome things in the Book unpreliminated in the Epiſtle.

THat my Reader may be Encincted with Reaſon able to Renix the Halucinations of that Pangenerical evil of Envy and Ignorance, which is a Cacoethick Malady; But eſpecially that he may injoy an Orthoſtadian Judgement, and not be Depaſct with that Truculent Credulity which proves Sontick to moſt men, and an aſſured Prodromos of Ruine; I thought it not amiſs here to ædepize ſome things, and Indigitate thee, wherefore others in this Book are handled in that manner they are: Whereby I doubt not, but the Judicious will Suffragate for me, and Paraſtate for my Integrity and Candor in't.

It's Diſpeſct into ten Heads, in which, though the Diſcourſe be chiefly ſuited to the Helmintick Meridian; yet the Ingenious and diligent Reader may find

find the Analyſis of many Doubts, both in Phyſicks and Medicks in general, and that out of this Diſcourſe, the whole Art doth as it were Expullulate, as alſo caſt an uncorrugated Aſpect on the moſt Epidemical Diſeaſes now Reigning and Inquinating humane bodies Metaptotically, and Metaſtatically. The Periphery of my Diſcourſe, ought therefore to be look'd on as the Extine Parts, which yet ſerve for compleating the whole.

The Scorby not more familiar to our Bodies in this, then in former Ages.

And although there is a great Hue-and-Cry after the Scorby, moſt people being judged to be therewith affected now of late years, in which I confeſs, there is very much of truth; (as I have ſhewed all along in the Book) yet ſhould we examin the Æra of that Diſtemper, we ſhall find it an Endemial Malady to us in England, and all Maritine Places, and Northern Countreys; the very temperature of the Air in ſuch places, being ſufficient to diſpoſe our Blood, Humours and Ferments that Reſpire in it, to ſuch a Dyſcraſy; But why it ſhould now be Interpolated more then at other times, I know not; or why we muſt needs impute the Cauſe of

of almoſt all Diſtempers thereunto, and their Cure to the Alleviation of the Scorby, wherein no man can be indeed, accounted healthy or wiſe, that is not Scorbutick Naturally. (according to my diſtinction of Natural Melancholy) Becauſe the Blood is more depurated and mundified by Scorbutick Ferments, than any other: Whence the Spirits, both Vital and Animal, become more denubilated, pure and ſublime.

Why the Author multiplies not Receipts in his Diſcourſe of Cures; and of Cacopoick and Blaptick Practitioners of Phyſick.

Some may perhaps Opine (As it is the vain conceit of moſt, they can cure themſelves, if they underſtood but Books) I have been too ſparing in the Therapeutick part, and have not communicated ſo many Receipts as they deſire; I ſhall clear my ſelf by this Paradigm: admit a Child ſhould cry for ſomewhat that the Parent, or he that hath Charge of it, knows would be extreamly Thanaſimal, if not Deleterial, would you not very much tax, or call in queſtion the Parents or Rulers Judgement, Diſcretion, Wiſdome, Care and love to the Child? Even ſo would a DOCTOR, a Teacher of others, if he ſhould furniſh his Patients with Receipts and Medicines for their De-

Receipts, not sufficient to make a Physitian, or so much as a Practitioner.

Destruction only to please their Idle Fansies. For it is not the knowledge of Medicines, but the Adapting them *pro Re nata* that makes the Physitian; and how can any one then, ignorant in the *Phisiological part of Medicks* be the better, should he have all the Receipts in the world done into English, or vernaculated: Let men be cautious therefore, how they make use of Illiterates, Quacks, Mountebanks, and such bold Intruders; much more how they adventure on Receipts themselves.

I have therefore only given you the Indications and Method of Cure in general; and (as I think becomes me) reserv'd the judging of your present Condition to some DOCTOR, that can rationally advise; since it is impossible for any man, amids so many various Complications of Diseases that daily occur, and where not two of twice two hundred, are taken in the same manner in all Respects, and from the same Cause, to give an exact Rule of Cure in any Distemper whatsoever.

For although impudent Intruders, and Quacks venture on all things rashly, and at a distance, their Ignorance not being

ing able to detect the Danger; yet a ſober and rational Phyſitian, will do nothing till he hath ſeen his Patient, conſidered the Diſtemper, weighed every Circumſtance for Denudating and Expunging the Cauſe. For if the Body be Cacochymick, it muſt be by rational means, reduced to an Euchymick Conſtitution, by refraining Stegnoticks and Stypticks, Pygnoticks, Emphracticks, Dyſpepticks, Hologotrophicks, and the like. And uſing orderly and rationally *Secundum Artem*, and from the hand of one that is INDEED A DOCTOR, Learned and able to adviſe Analepticks, Araioticks, Chalaſticks, Leptynticks, Ecphracticks, Pepticks, Eupepticks, and Threpticks. And ſo if the Caſe be of another Nature; as in Aſtma's, Phthiſis, &c. Bechicks are to be adminiſtred; in ſome Cephalick Diſtempers Ptarmicks are admitted, in others rejected; in many Diſtempers of Women, Hemenagogicks prove an abſolute Cure. When the Viſcera are Emphracted, Rupticks alone avail, or ſuch as may malax them. Thus I could inſtance almoſt in every Diſeaſe, to ſhew you that the Practice of

of Phyſick is of more weight, then the major part of men illiterate do imagine, whilſt they raſhly adventure their lives with Empericks, and the like; only on the bare ridiculous boaſts of ſuch Intruding Quacks Experience; when the truth is, all rational men muſt needs know they can never have experience in anything of Phyſick. *Ariſtotle* defines Experience thus, * *Experientia Singularium Cognitio eſt.* Now if Experience conſiſts in the knowledge of every Particular in the thing experimented, and will eaſily appear, theſe bold fellows can never have that Experience they ſo vaunt of.

* *Metaph.* lib. 1.

Ignorant Practioners in Phyſick can never have Experience.

Something I muſt ſay alſo, touching the Scheme of ſome very ſtrange Microcoſmical Helmintick Vermin, which may ſeem to ſome incredible; but I ſhall only ſay thus much, it will not be ſtrange to any man, that ſuch deformed, monſtrous productions ſhould be in us, who but conſidereth, that both by the Air, our Meats and Drinks, the Salts and Semenalties of ſeveral Inſects, may be infuſed and conveyed into us, and allegated with our Blood, (which (as I have ſaid at the Liminare of my Diſcourſe)

How *worms* of ſtrange forms come to be in us.

Diſcourſe) although ſubjugated by the power of our Spirits, and incarſerated ſo, that they cannot for ſome time execute their own Operations, nor inſtantly Denudate themſelves; yet upon the diſorders of our Bodies, or accoſting a Diſeaſe, they combat moſt furiouſly.

Worms not more frequent, or of greater concernment now, then in former ages.

Neither would I be miſtaken, when I aſſert WORMS in any place of the Book to be Cauſes of other Feral Maladies, as if I held them only ſo now in our Age; and not formerly even in all Ages. Or that now they do more frequently ſhew themſelves in us, than in times paſt. Or that they do any way alter the Nature of Diſeaſes ſo, from what they ever were, as the Method of Cure ſet down by the Antients, is now to be accounted invallid. But, as they are of general concernment, we may not paſs them with that negligence we do thoſe in the Field or Dunghill. Sith (as you have heard) they may expullulate from any Chyme in the Body. Neither do I deny them to be oft-times an Effect and Symptome of divers Diſeaſes, eſpecially Putrid Feavers, Cachexia's, Conſumptions, &c. as well as a Cauſe.

That they are Effects as well as Cauſes.

Of Ferments.

Touching Ferments, which I often hint at, though by Gallenists too much slighted, as among the Spagerists as much admired. Yet as I said, if we were but well acquainted with every Chyme and Juice in our Bodies, how they are most of them replete with Sulphurious and Saline parts, and that there are many Sulphurious Salts in us, as well as Acid of a strange Nature, especially in the Stomach (the part first affected almost in every Distemper) which doth strangely, and by a peculiar property Chylefie the Aliment of what nature soever in a very short time, such is the Power of that Menstruum (whether sent from the Spleen out of the Mass of Blood by the Arteries, or from some other part) as all the fire in the world can never do. Even as Mercury dissolves Gold, and Aqua-fortis Iron, and almost all other Mettals, and yet will not fix upon Gold, more than Mercury on a more porous Body. I say, if this be considered and weighed, and the Energy of Microcosmical Salts, and that they may, and do work variously one on the other, we shall find them (the Blood and Urin abounding with Sul-

Sulphurious Salts) to have much more power in Cauſing Diſeaſes, than the firſt Qualities.

Which notwithſtanding, whilſt they allay each other, make no diſturbance; but if they grow predominant, and ſever from the reſt, a ſtrange Ebulition and Fermentation is made, or rather a perturbed motion of the Menſtruums Corpuſcles, as we ſee in Feavers certain Effervescences in the Blood, without Fermentation at all; where by the way, we may obſerve, 'tis not Heat alone, is the chief Efficient of Digeſtion; for Fiſhes that have little or no Heat, do yet ſtrangely, by that Acid Menſtruum in their Ventricles, depaſce their Aliment ſo, as to become Threptick. And it is alſo known that the Alcohol of Wine, being anatically allegated with Spirit of Urin, migrate immediately into a Stone, even as powder of Alabaſter, tyed up in a Rag, and thrown into a Baſon of Water. Juſt ſo do Microcoſmical Salts work ſtrange Effects in us, when they fall foul one on another. Whence alſo we may note, that the Stone is not only ingendred of an Emplaſtick Humour, as it were Torrified

and Pugnotified by the Heat of the Body, and Siccity of the Part affected, but rather by the petrifying qualitie, and the abundance of those parts in the matter accosting a fit Menstruum.

To which we may add, there are two sorts of Ferments, as that worthy Dr. *Willis* * notes. The first is wonderfully Energetical in all it's Particles, and vigorously active in all it's motions; so as that it may be indeed termed absolute, in that whatever it is Allegated with, that admits of Fermentation, although never so dull and unactive before, it so agitates the Particles thereof, as to carry all with it in its own Motions. The other consists of Particles of one certain kind, which will only ferment the Particles of the Body of another particular Nature, when they accost each other, and so is rather Respective; as we see Salt of Worm-wood with the Juice of Lemons; and Salt of Tartar with the Spirit of Vitriol Ferment effectually, and so do all fluid Salts with fixed, as when Acide Liquors are poured on Hartshorn, Coral, Steel, &c. or Spirit of Niter, on Butter of Antimony; for it is

* Lib. de Fermentatione.

is not any Sulphurious matter will hebitate the Acuity of ſharp Liquors, but a *Salin*; as we ſee in the Cure of the Gout, Scorby, Spleenitick, and Hypochondriack Affections, the Acidity and Acrimony of the Blood extreamly check'd and Dulcified by Tartarous Medicines. So the ſimple Juice of Barberries or Lemons, will quickly diſſolve Coral and Pearl, and Vinager Coral and Lapis Cancrorum. And that Honourable perſon, the learned and judicious Mr. *Boyle*, * tells us of a certain Menſtruum or Tincture drawn from Rye or Wheat-Bread, which will effectually extract a Tincture from Pretious Stones, Minerals, &c; which perhaps, a ſtronger of another Nature, will not do; as we ſee fluid Salts quickly dilute, making not the leaſt Ebulition; whereas the fixed and fluid Salts meeting, do moſt furiouſly. So the violent Emetick and Cathartick qualities of Antimony are deſtroyed by Calcining it only with Salt-Peter: And † Aſarums Emetick quality, is alſo taken away, and converted into a Diuretick, by only boyling a while in common water; which boyling in wine will not do.

* Nat. Phil. Part. 2. fol. 78.

† Helmont Cap. 23.

do. Divers other Inſtances I might give to Illucidate the divers wayes the Chymes and Humours in our Bodies may be Fermented by this, not that, or the other thing; but what hath been ſaid ſhall ſuffice.

FINIS.

MVSEVM BRITAN NICVM

There is lately publiſhed, *Aſtronomia Britannica*, containing Five Treatiſes.

1. LOgiſtica Aſtronomiac, *or the Doctrine of Aſtronomical Fractions, both in Natural and Artificial Numbers.* 2. Trigonometria, *or the Doctrine of Triangles, both plain and Spherical, by which the Planetary Motions may be computed.* 3. Doctrina Spherica, *or the Doctrine of the Sphere, exhibiting the* Longitudes, *and other poſitions of the Planets.* 4. Theoria Planetarum, *or a new and accurate Theory of the Planets, founded upon the* Copernican Hypotheſis. 5. Tabulæ Novæ Aſtronomicæ, *or New Aſtronomical Tables of the Planetary Motions, and Eclipſes, according to the ſame Hypotheſis. By* Vincent Wing. *To be ſold by* George Sawbridge.

READER,

THE Author being absent from the Press, and his Hand being more Intricate then usual, as well as his Language, in many places, ther hath more Faults then is customary escaped the Press. Therefore you are desired to Correct the Errata before you venture to read the Book.

ERRATA.

PAge 1. line 1. read Ελμινθολογια, p. 9. l. 21. r. Infected, p. 10. l. 25. r. Vermicles, p. 14. l. 18. r. refer, p. 14. l. 20. r. to, p. 17. l. 9. Gourd-like, p. 17. l. 20. r. Breviores, p. 17. ibid. referring, p. 19. l. 2. r. *Wierus*, p. 19. l. 9. r. *Gabucinus*, p. 19. l. 12. r. *Montuus*. p. 19. l. 16. r. Rul. p. 19. l. 19. r. Dodroncalis, p 22. l. 16. r. *Liddelius*, p. 24. l. 29. r. Teeth, p. 25. l. 7. r. vitiating, p. 26. l. 14. r. Cornax, p. 27. l. 22. r. Dracontia, p. 30. l. 13. r. Letter, p. 43. l. 25. r. Is, p. 44. l. 5. r. abound, p. 49. l. 13. r. *Acteon*, p. 50. l. 11. dele. God, p. 50. l. 29. r. Possessions, p. 51. l. 9. r. abreviate, p. 55. l. 19. r. Lares. p. 58. l. 15. r. when, p. 60. l. 17. r. serve, p. 61. l. 4. r. it, p. 64. l. 8. r. dissipating, p. 68. l. 19. r. Title, p. 76. l. 25. r. Accuses, p. 76. l. 28. r. strong, p, 89. l. 18. r. intended, p. 95. l. 20. r. Matter, p. 97. l. 14. r. traduced, p. 97. l. 38. r. *Wolphius*, p. 100. l. 4. r. continuate, p. 102. l. 11. r. are, p. 102. l. 18. r. Nonnatnrals, p. 103. l. 3. dele *Soul and*, p. 103. l. 23. r. ἐστρημένω, p. 106. l. 12. r. *Cum*, p. 109. l. 5. r. *verum*, p. 109. l. 7. r. *mutavere*, p. 109. l. 9. r. *Animarum*, p. 109. l. 11. r. *Concipiunt*, p. 112. l. 22. r. *secus*, p. 113. l. 2. r. 1553. l. 12. r. Wind, l. 22. r. εὖρος, l. 28. r. ἐλλεσποντιας, p. 115. l. 3. *Libanotus*, p. 118. l. 4. r. Sphear, l. 29. r. Is, p. 120. l. 21. Radiation, p. 121. l. 28. r. Antartick, p. 128. l. 23. *Faucibus*, p. 118. l. 14. r. *Afonseca*. l. 15. r. *Savanarola*, p. 142. l. 7. *Albertus*, l. 14. r. *Poland*, p. 143. l. 4. r. *Pro-*[illegible]*us*, l. 6. r. *Pilorus*, l. last, r. *Aqueous*, p. 144. l. 2. r. *Euchymick*, l. 15. r. immund, l. 16. r. Emphractick, p. 145. l. 15. r. *Agrippina*, p. 150. l. 29. r. *Savanarola*, p. 156. l. 20. r. *Venenis*, ibid. r. conferre, l. 22. r. *Obliauntur*, l. 25. r. *Hydrophobia*, p. 158. l. 17. r. something, p. 164. l. 22. r. *Heildisheim*, p. 165. l. 25. r. *Weinrichius*, p. 167. l. 3. r. *Asininum*, l. 12. r. middle, p. 176. l. 15. r. *Scholam*, p. 179. l. 15. r. Barnicles, p. 181. l. 3. r. savour, p. 185. l. 3. r. Perewinckles, l. 22. r. Then, p. 189. l. 27, r. Seat, p. 190. l. 17 r. Baud, p. 192. l. 13. r. Exoticks, p. 197. l. 18. r. *Senectus*, l. 24. r. *vermes*, p. 198. l. 22. r. souced, p. 202. l. 4. r. By, p. 205. l. 3. r. Being, p. 208. l. 20. r. *Pliny*, p. 220. l. 4. r. hurt, p. 221. l. 2. r. Defæcated, p. 222. l. 16. r. an, p. 223. l. 24. r. send, p. 227. l. 19. r. Contention, 232. l. 18. r. Evoke, p. 239. l. 14. r. *Iohannus*, p. 243. l. 25. r. serous, p. 244. l. 15. r. *Inappetitus*, l. 22. *Hectica*, p. 246. l. 26. *Cojuadi*, p. 253. l. 21. r. proceed, p. 253. r. *Olaus*, p. 256.

ERRATA.

p. 256. l. 23. r. body of the, p. 259. l. 28. r. teacheth, p. 262. l. 21. r. *Lemnius*, p. 263. l. 3. r. Embrion, p. 264. l. 14. r. Hirge, p. 273. l. 16. r. do, p. 274. l. 29. r. inferm, p. 277. l. 10. r. *Nan*, l. 21. r. umpiſh, p. 279. l. 20. r. where, l. 25. r. Tinger, p. 283. l. 19. r. Glaſs, p. 289. l. 27. r. Cathairetick, p. 291. l. 20. r. Theſe we may, and ib. r. I ſay, l. 24. r. Humours, p. 304. l. 19. Opiſthoteres, p. 309. l. 24. r. Angor, p. 311. l. 28. r. and voided, p. 312. l. 28. r. exult, p. 316. l. 20. r. *Acris*, p. 317. l. 3. r. Cathartecis, l. 8. r. Symptome, p. 318. l. 11. r. Naſturtii, l. 13. r. Rhabarbaro, p. 319. l. 22. Alexipharmicks, p. 326. l. 11. r. Simply, p. 331. l. 7. r. Irgravated, p. 333. l. 12. r. Eupeptick, p. 342. l. 3. r. Detunicks, p. 349. l. 27. r. The, p. 351. l. 12. r. *Noverint*, l. 20. r. Gold.

In the Margin.

Pag. 68. l. 1. r. Compreſſing, p. 106. l. 29. r. Jeyrs, p. 128. l. 7. r. Acoſta, p. 199. l. 4. r. Avolation, p. 312. l. 14. r. Incratient, p. 214. l. 6. for ☉ r. Salt, ib. for ☿ Sulphur, p. 215. l. 16. for ☿ r. Sulphur, ib. for ☽ r. Salt, p. 216. l. 4. for ☉ r. Salt, l. 5. for ☉ r. Salt, p. 219. l. 1. for ☿ r. Sulphur, l. 2. for △ r. Water, l. 9. for ☿ r. Sulphur, and for △ r. Water, l. 10. for ☉ r. Salt, for ☿ r. Sulphur, l. 11. for ☉ r. Salt, for ☿ r. Sulphur.

In the Appendix.

Pag. 363. l. 14. r. Oedepize, p. 364. l. 10. r. Extime, p. 365. l. 3. r. whereas, p. 368. l. 13. read, It, 369. l. 7. r. Cambiate.